AN EXPOSITION OF THE CEREMONIALL LAWES OF MOSES, AS THEY ARE ANNEXED TO THE TENNE COMMANDEMENTS.

Wherein are cleared divers cuſtomes of the Iewes, and alſo the cuſtomes of the Gentiles, as they have relation to the Iewiſh, out of the Originall Tongues, the Hebrew and Greeke.

Together with directions how to make the right uſe of them in Preaching.

All ſerving to let us ſee how they leade us as types to IESVS CHRIST, whom we ſee more clearely when the vayle is taken away.

הכל הולך אחר המעשה

Omnia tendunt ad praxin.

By *Iohn Weemſe*, of *Lathocker* in *Scotland*, Preacher of CHRISTS Goſpell.

LONDON.

Printed by *M. Dawſon* for *Iohn Bellamie*, and are to be ſold at his Shop at the ſigne of the three golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1636.

54 ... 481, 2
~~594, 5 ; 08~~

TO THE RIGHT HONOVRABLE SIR

ROBERT KER of *Ancram* Knight, Gentleman of King CHARLES his Bed-Chamber.

Honourable Sir,

WHen the Lord was to give unto his people the Tables of the Law, the ſecond time, hee commanded the people to ſtand at the foote of the Mount, *Aaron*, *Nadab*, and *Abihu*, Exod. 24. 1, 2, and the ſeventy Elders of *Iſrael*, to worſhip a farre off in the middle of the Mount, and that *Moſes* ſhould aſcend to the top of the Mount, and enter within the cloud: Theſe three repreſented very well the three eſtates of the Church: they who ſtood at the

foot of the Mount, reſemble the Iewiſh Church; *Aaron*, *Nadab*, and *Abihu*, and the ſeventy who aſcended to the middle of the Mount, reſembled the Chriſtian Church; and *Moſes* who aſcended to the top of the Mount, and entred into the cloud, reſembled the glorified Church; and the Fathers ſay of thoſe three, that the Iewiſh Church was in *extimis*, and that the Chriſtian Church is in *atriis*; and that the triumphant Church is in *intimis*; that is, the Iewiſh Church was in the utter court; the Chriſtian Church is in the middle court, and that the glorified Church is in the inner court. Let us make a compariſon betwixt the Iewiſh Church ſtanding at the foot of the Mount, and the Chriſtian Church which ſtandeth in the middle of the Mount, and wee ſhall ſee a great difference betwixt them two. Firſt, let us compare them in the Prieſthood, *Melchizedeck* and *Aaron*. *Melchizedeck* had neither beginning of his dayes, nor end of life, hee was borne before the flood, and none who lived after the flood could tell when hee was borne, and hee lived five hundreth yeares after the flood; ſo that hee ſeemed neither to have beginning nor end of dayes; but the Prieſts who were after the order of *Aaron*, behooved to deduce their genealogies, and of whom.

whom they were deſcended, or elſe they were ſecluded from the Prieſthood. Secondly, the Hebrewes ſay, when the Tabernacle removed, that *Eleazar* the Prieſt carried the oyle for the Lampes in his right hand, and the anointing oyle in his left hand, the incenſe in his boſome, and the meat-offering upon his ſhoulder. *Eleazar* was but a figure of Ieſus Chriſt the Highprieſt in the Chriſtian Church, who giveth grace, the oyle of the Spirit, for the underſtanding of the Scriptures, who putteth the odours of ſweet incenſe to our prayers; and laſtly, he preſenteth the Church as a pure meate-offering to his Father. Next let us compare the people under the Law with theſe under the Goſpell; firſt, their rites were carnall rites, conſiſting in theſe, touch not, taſte not, handle not, and even as Fathers forbid their little children to eate of ſuch and ſuch things, or handle them not, they ſpecially reſtraine their baſeſt ſenſes, but when their ſonnes are come to maturity and age, they forbid them to hearken unto evill, or looke unto evill, they reſtraine their noble ſenſes eſpecially ſo, becauſe the Iewes were but infants, hee trained them up this way, forbidding them to touch, taſte, or handle, but he forbiddeth the Chriſtian Church, things of

Nehem. 7. 64.

Eleaz. in Num. 4.

Luc. 4. 8. *and* 28. 45.

Ioh. 1. 16.
Revel. 8. 3.
1 *Timot.* 2. 5.
Epheſ 5. 26.
1 *Cor.* 5. 7.

greater moment; againe, let us compare them in holineſſe; under the Law, holineſſe was written but upon the forehead of the Highprieſt, but under the Goſpell, the Prophet *Zachariah* ſaith, that holineſſe ſhall bee written upon the horſe bridles, to ſignifie the great meaſure of holineſſe that ſhould bee in the Church under the Goſpell. Thirdly, compare them in the meaſure of their love; under the Law every ſeventh yeare they were to let their land reſt, and to pardon their debtors, and to give a full remiſſion to them: but ſee how farre the Goſpell exceedeth the Law in this, *Peter* asked of Chriſt if hee ſhould pardon his brother ſeven times, as the Iewes pardoned their debtors the ſeventh yeare; what anſwered Chriſt to him? thou ſhalt not pardon ſeven times, nor ſeven times ſeven times, but ſeventy times ſeven times; and as farre as the Iubile exceeded the ſeventh yeare, as farre ſhall your charity exceed the Iubile, that is, to ſeventy times ſeven times. Fourthly, compare them in the meaſure of their knowledge; their meaſure of knowledge under the Law was very ſmall, all things were covered and wrapped up to them, when they carried, the brazen Altar in the Wilderneſſe, they covered it with a purple cloth. When they carried

Numb. 4. 13.

carried the Arke, it was covered with three coverings, with a vaile, Badgers skinnes, and a cloth wholly of blew. So the table of the Shewbread had three coverings, all was covered ſave onely the Laver, and *Moſes* face was covered to them with a vaile, when hee came from the Mount; the Prieſts bare the things which they might not ſee, To ſignifie a concealing of a part of the myſteries of the Goſpell, afterwards to bee revealed; ſo the people ſaw but through a grate, but now the Temple of God is opened in the heaven, and there is ſeene in his Temple the Arke of the Teſtament; they ſtood a farre off, things which are hid and obſcure, are ſaid by the Hebrews to be far off, and things which are cleare and manifeſt, are ſaid to be neere at hand; thus we ſee how farre the Goſpell exceedeth the Law; but yet wee are not to vilifie and count baſely of thoſe ceremonies, for the holy Ghoſt hath regiſtred the leaſt inſtrument and the baſeſt things in the Sanctuary, and *David* gave to *Salomon* a patterne of the table, Candleſticke, Lampes, fleſh-hookes and bowles, 1 *Chronic.* 28. 11, 17. It may bee ſaid perhaps that they had ſome uſe then, but old things are paſt away, and all things are become new, what uſe then can they have in the Church

Numb. 4. 6.

Coloſſ. 1. 26.

Heb. 9. 1.

Revel. 11. 19.

Deut. 30. 14.

2 *Cor.* 5. 10.

Church now; they have no uſe for ſignification now in the Church, or to fore-ſhadow things to come, ſeeing Chriſt the Body himſelfe is come; yet they have many other good uſes, firſt, wee ſhould delight to looke backe to ſee the antiquitie of them, for even as men delight to behold the cloathes and Armour of their predeceſſors which they wore long agoe; So ſhould we delight to ſee the clothes in which Chriſt was wrapped in his infancy, and the Cradle in which Chriſt lay. Secondly, this ſhould teach us to bee thankefull to God, that wee have ſo cleare a light under the Goſpell, which they had not under the Law; it was a great benefit to learning, when the obſcure Hieroglyphicks in *Egypt* were changed into letters, and the darke and myſticall writings of *Plato*, were changed by *Ariſtotle* into a cleare and plaine forme of writing; farre greater is the benefit that the Church hath now, when the Lord hath changed theſe figures and ceremonies into the cleare light of the Goſpell. Thirdly, theſe doe let us ſee that God will performe the reſt of his promiſes as hee hath fulfilled all theſe types already: and laſtly, they let us ſee the miſerable eſtate of the Iewes, who cleave ſtill to theſe ceremonies as yet. *Hierom* compareth the Iewes before

fore CHRIST came into the world, to theſe that eate the fleſh, and hee compared Chriſtians under the Goſpell, to thoſe who eate the marrow, but hee compareth the Iewes after they had rejected Chriſt to the dogges who gnaw the bones, cleaving onely to the killing letter, but not ſeeking to IESVS CHRIST the quickning Spirit. And now Sir, I dedicate this part of my labours to you, that it may remaine a note of my thankfulneſſe for your favours to mee. I know Sir, that yee will make better uſe of it, then moſt men in theſe dayes doe with ſuch Treatiſes, caſting them by, and rather reade any trifle, than that which conduceth to the informing of the ſoule to God-ward, yea preaching it ſelfe they are weary of, except perhaps ſome new mans odde elocution invite them for a fit, but by and by they looke after a new ſtraine, as it were for new faſhions of cloathes. But I know Sir, your breeding craveth another thing of you, who was bred up under ſo wiſe and religious a mother, who for the education of her children, was another *Monica*, as your ſelfe and your vertuous ſiſter, Miſtris *Katherine*, are ſufficient prooſes. I cannot paſſe by her name upon this occaſion, whoſe life and death was to me an inſtruction. Good cauſe

have

have you to keepe that methode, as yee have begun it in your eldeſt ſonne, ſo to proſecute the ſame with your many hopefull children which GOD hath given you by your Noble match, which is one of the beſt borne Ladyes of this Land, who dignifieth her birth by her Chriſtian, humble, and godly life. Sir, beleeve mee that godlineſſe is more true Honour to you than your birth, although you bee never ſo well deſcended, and to bee more eſteemed, than the place which yee have about our Gracious King, and more than all morall vertues whatſoever, which are but *ſplendida peccata*, without piety; your Honour and worldly credite are but trifles compared to this, they cannot keepe a man aliue in this world, nor doe him any good in the world to come, *for this is the whole man*, this makes up a complete man, and he is but the ſhadow of a man that wants this: *The Angels of the Lord pitch round about them that feare him, and deliver them*, and hath any man in this Court gotten more remarkeable deliverances than you have, I am ſure you will not let theſe benefits of the Lord ſlip out of your minde, reade often the *ſixty two Pſalme*, and meditate upon it. *The God of peace that brought againe from the dead, our Lord Ieſus, that great Shepheard of the ſheepe*

Eccleſ. 12. 13.

Pſal. 34. 7.

Heb. 13. 20.

ſheepe, through the blood of the everlaſting covenant, make you perfect in every good worke to doe his will, working in you that which is pleaſing in his ſight, through Ieſus Chriſt, to whom be glory for ever and ever. Now, for theſe my labours, if they ſerve for any Chriſtian uſe in the Church, I am ſatisfied, and that I may doe ſo, I humbly pray to God, and ſhall ſtill for your proſperity,

Your Honours ſtill to be commanded in the Lord,

Iohn Weemes.

A Table of the Contents of the Chapters of this Booke.

CHAP. I.

OF the reducing of the ceremonies of the Law in generall unto the Commandements. Pag. 1.

First Commandement.

CHAP. II.

Of the Purification of the woman after her childbirth. 4

Second Commandement.

CHAP. III.

Of the place of Gods worship. 7

CHAP. IV.

Of the Arke. 11

CHAP. V.

Where they worshipped when the Arke, and Tabernacle were separated. 15

CHAP. VI.

Of the situation of the City of Ierusalem. 19

CHAP. VII.

In what tribe the temple stood. 23

CHAP. VIII.

Of the Temple of Ierusalem. 28

A comparison betwixt the first and second Temple 30

A comparison betwixt the Temple, and Christ. 32
A comparison betwixt the Temple, and Heaven. 33

CHAP. IX.

Of the Cherubims. 34

CHAP. X.

Of the golden Candlesticke. 39

CHAP. XI.

Of the table of Shewbread. 42

CHAP. XII.

Of the Altar. 45

CHAP. XIII.

Of the Sacrifices in generall. 51

CHAP. XIIII.

Of the Sacrifices in particular, and first of the burnt-offering. 56
Of the meat-offring. 58
Of the peace-offring. 59
Of the sinne offring. 63
Of the trespasse-offring. 68

CHAP. XV.

Of the Priests apparell. 69

CHAP. XVI.

The Lord would not have his people use the customes of the heathen Priests. 73

CHAP. XVII.

That a woman might not weare a mans apparell. 76

Third Commandement.

CHAP. XVIII.

Of the Nazarites Vow. 78

Fourth Commandement.

CHAP.

CHAP. XIX.

Of the passeover. 84

CHAP. XX.

Of the pentecost. 93

CHAP. XXI.

Of the feast of Tabernacles. 96

CHAP. XXII.

Of the new Moones. 100

CHAP. XXIII.

Of the day of expiation. 106

CHAP. XXIIII.

Of the seventh yeeres rest, and the Iubile. 110

Of the Iubile. 114

Fift Commandement.

CHAP. XXV.

Of the maintenance of the Priest under the Law. 121

CHAP. XXVI.

The Iewes might not kill the damme sitting upon they ong ones. 128

Sixt Commandement.

CHAP. XXVII.

That the Iewes might eate no blood, 136

CHAP. XXVIII.

The Iewes might not seeth a kid in the mothers milke, to teach them not to be cruell. 136

Seventh Commandement.

CHAP. XXIX.

When a bastard might enter into the Congregation under the Law. 140

CHAP. XXX.

The Prieſts daughter that defiled her ſelfe with fornication was to be burnt. 147

CHAP. XXXI.

How the woman ſuſpected of adulterie was tryed by her jealous husband. 150

Eight Commandement.

CHAP. XXXII.

Of devouring of holy things. 154

CHAP. XXXIII.

Of the Iewes Phylacteries, a ceremony for keeping of all the Commandements. 158

CHAP. XXXIIII.

A ceremony for a breach of all the Commandements. 161

CHAP. XXXV.

Of the Iewes logicall helpes for the underſtanding of the ceremoniall Law. 164

CHAP. XXXVI.

How to underſtand the ſignification of the ceremonies of Moſes Law. 154

CHAP. XXXVII.

Of the abrogation of the ceremoniall Law. 171

How to make uſe of the ceremonies of the Law in opening of a Text, and reducing them to practiſe. 177

Of the priviledge of the firſt-borne in Iſrael. 192

Of Satans accuſation of Ioſhua the Highprieſt. 225

Of the eating of holy things. 245

Of the pollution by the dead. 250

Of the Comforts in death. 251

The Table of the places of Scripture explained in this Booke, of the explanation of the Ceremoniall Law; the first number sheweth the Chapters, the second the Verse, and the third the Page.

Genesis.

Cap.	Ver.	pag.
1	5	195
4	23	228
18	11	152
30	22	152
31	39	203
34	30	147
41	45	220
49	27	24

Exodus.

6	20	194
8	11	255
19	14	43
21	2	113
22	31	137
25	22	29

Levit.

2	13	53
3	11	62
	17	6
4	3	64
5	15	68
7	24	60
10	18	66
12	4	5
15	17	138
16	23	72
17	14	3
20	10	111
24	2	40
	9	247
26	25	161

Numb.

4	7	56
11	11	61
12	4	204
	10	54
13	16	219
15	39	2
16	39	97
17	2	177
18	2	121
	16	56
19	16	250
31	1	141

Deut.

5	1	116
12	9	14
16	10	127
	15	62
21	17	3
25	5	195
32	14	42
33	12	26
	16	12

Iosh.

15	5	25
	63	24

Iudg.

9	37	22
11	2	145
12	17	6
13	7	79
16	13	254

Ruth.

1	22	94
4	4	196

1 *Sam.*

3	3	10
4	20	11
7	9	18
11	24	60
17	54	22
18	10	21
20	6	60
	30	146

2 *Sam.*

4	12	162
6	2	14
13	2	219
18	12	225

Pillars

1 King.
2 19 220
3 3 16
5 18 30
6 23 11
7 21 29
29 36
49 10
8 41 8

2 King.
21 21 7
4 28 100

1 Chron.
1 30 17
21 3 226
23 24 187
25 14
25 5 114

2 Chron.
1 3 15
5 5 16
6 30 33
8 11 14
30 1 88
35 11 84

Ezra.
2 7 30
3 8 187
12 31
10 18 216

Nehem.
11 24 24
13 1 140

Esth.
8 8 226

Iob.
3 13 252
7 1 256
6 257
7 252
9 25 256
13 26 151
16 18 133
18 13 229

Psal.
1 4 6
7 4 36
14 3 62
15 1 8
17 18 36
20 3 49
24 7 11
27 6 58
45 2 59
50 21 74
68 4 22
71 4 215
72 5 199
74 8 7
78 67 15
80 11 21
89 12 22
92 9 21
99 5 11
107 3 22
109 18 151
23 97
118 27 49
120 5 8
129 5 121
132 8 11
142 6 126
144 13 112

Prover.
9 17 151
15 17 251
17 1 60
20 25 154
23 6 124

Eccles.
1 5 120
5 2 157
7 2 251

Cant.
3 7 39
5 1 62
13 53
6 10 102
7 13 183

Esay.
1 13 63
5 14 259
7 20 81
8 18 201
11 5 70
16 14 256
22 21 70
25 6 59
40 11 61
43 7 11
41 16 159
56 7 8

Iere.
2 3 156
3 16 14
14 8 33
9 69
15 19 214
17 12 15
18 20 221
25 12 96
31 39 19
46 20 73
51 20 225
35 196

Lament.
2 15 29
3 15 85
24 126
4 1 31

Ezek.
8 16 30
16 24 153
23 3 73
24 7 153
33 25 134
38 12 22
39 15 250
44 17 69
30 127

Dan.
8 6 47
11 56

Hosea.
2 4 73
11 6 154

Ioel.
2 17 30

Amos.
2 6 18
11 80
7 17

7 17 128
9 13 112

Ionah.
1 5 6
3 17 23

Micah.
2 10 97

Hagg.
1 9 31
1 15 213

Zach.
4 12 40
8 19 106
9 6 143
9 21

Malach.
1 7 47
2 8 9
9 225
3 5 153
3 10 112

Matth.
2 23 82
5 36 28
11 23 203
17 1 116
21 19 190
25 33 218
26 55 179
27 44 6

Mark.
9 49 53
10 30 107
11 16 32
14 12 84
16 5 35

Luc.
1 11 48
2 22 4
9 4 116
59 35

Ioh.
1 14 98
2 6 109
4 35 95
38 95
5 5 94
7 38 98
12 1 88
16 20 253

Act.
1 10 36
19 19
21 142
2 1 96
3 2 79
11 210
7 42 82
17 19 175
15 10 136
19 39 143

Rom.
7 1 43

1 Cor.
5 21 67
7 37 141
10 17 42

2 Cor.
1 21 58
5 1 97

Galat.
2 9 22
19 218

Ephes.
1 7 198
5 2 57
6 14 70

Philip.
2 10 236
3 6 239
4 1 240

Coloss.
2 3 32
16 100
4 11 219

1 Thes.
2 19 240
4 4 44

1 Tim.
4 4 245
11 186

2 Tim.
1 13 1
2 22 186
4 6 57

Heb.
4 13 53
5 4 170
9 4 48
9 902
10 5 170
11 11 153
13 4 44
10 51

1 Pet.
1 12 12
18 197
2 18 197

2 Pet.
1 19 10

1 Ioh.
2 27 58

Iude
8 229
12 183

Revel.
1 13 70
3 12 30
4 7 37
5 5 229
11 2 30
15 6 70
21 23 9

A Table of the Hebrew words expounded in this Booke.

א
אברים 38
אספים 146
ארון 13
אשם 63

ב
בכורים 123

ג
גבעה 14
גדילים 159
גמל 185

ד
דביר 11
דרתו 194
דיה 35

ח
הזחב 40
הלוי 9
הקרי 20
התמיד 5

ז
זלל 196
זקף 162

ה
חרש 100
חטאה 63
חללה 144

ט
טבור 22
טלית 159
טפילים 160

י
יובל 114
ירושלים 21
ידש 24

כ
כלא ערב 17
כליל 57
כלו 77
כמש 75
כסא 100
כסה ibid
כפרים 106
כרוב 34
כתף 26

ל
לוי 121

מ
מום 52
מעל 68
מעשר 125
משה 8
מקץ 116

נ
נער 79
נפל 82

ס
סבה 165
סכה 97

ע
עגלה 56
עין 124
ערב 22
עשר 156

פ
פנים 35
פרושים 122

צ
ציצת 159

ק
קום 23

ר
ראש 110
ראשית 123
רק 17

ש
שאר-ישוב 199
שבטי 178
שבת 98
שכינה 12
שמלית 77
שרפים 34
שש 52
ששע 196

ת
תבה 13
תבן 33

A Table of the Greeke words expounded in this Booke.

A

Ἁγνισμὸς. 108
Ἀχερσεχομὸς. 81
Ἀχθσια. 63
Ἀλιξιφάρμακα. 76
Ἀλεξίλήρια. 160
Ἁμαρτία. 63
Ἀμάραντος. 243
Ἄμωμον. 52
Ἀμφίκιρτος. 102
Ἀναξασιμὸς. 90
Ἀντιθικος. 228
Ἀπόβλητον. 245
Ἀποκατάξασις. 114
Ἀφορισμένος. 122

B

Βαπτισμὸς. 109

Δ

Δεύτερα. 94
Δευτεραπόωτον. ibid
Διστήρια. 79
Διχότομος 102

E

Ἐκβάλλω. 231
Ἐκκλησία. 143
Ἐκθσια. 63
Ἐλευθερία. 114
Ἐξαναγσμὸς. 103

K

Καιρὸς. 94
Καλαβολὴ. 159
Καθαρισμὸς. 5
Κάθαγμα. 109
Κεραλοείθης. 102
Κοιμητήριον. 259
Κῶμος. 75

M

Μηνοείθης. 102
Μόνον. 52

N

Νασηραῖος. 83
Νασωραῖος. ibid
Νυμφαγώγος. 200

O

Οπιοθόκομος. 89
Οξὺς. 71

Π

Παράνυμφος. 200
Πλαθυσήμαια. 106
Πλεμμελεία. 63
Πληροφορία. 28
Προσευκτήρια. 160

Σ

Σταυρισμὸς. 90
Συσοίχος. 111

Φ

Φαγγάριον. 102
Φοῖβος. 108
Φοιβασμὸς. ibid
Φύσις. 152

An Alphabeticall Table of the chiefe matters contained in this Booke.

A

AAron *why not punished as the people for Idolatry* 65, *the disaraying of him, what it meant*, 71, *why he tooke not* Moses *rod*.

Altar, *what Altars meant* David *of, &c.* 17. *and* Elias, 18. *foure sorts of Altars.* 51. *things done betwixt the Porch and the Altar*, 30. *two Altars* 46, *the matter of them.* ibid. *Differences betwixt* Moses, *and* Salomons *Altar*, 46. *the brasen Altar* 48. *removed by* Ahaz. 49

Anabaptists *error concerning Christ.* 153

Angels *what* 38, 213. *painted as young men* 35. *in comely forme.* ibid

They serve Christ and attend us 38, 235.

Answer, *is to begin to speake.* 235

Arke, *the diverse names of it* 11. *a three-fold Arke* 13. *to worship before it* 12, *how it is said to rest in the Temple*, 14 *why the staves left in it.* ibid

B

Bastard, *not to enter into the congregation*, 140. *what meant by bastard*, ibid. 141. *not secluded from the worship of God*, 143. *bastard put for any vile person*, ibid.

Benjamin, *why called a ravening wolfe.* 24.

Bitter, *see water.*

Blemish, *what* 52. *of the blemishes of a beast to be Sacrificed.* ibid

Blood, *not the forme to the body* 132 *how the life is in it.* ibid. *Not the seate of the soule* 133. *The passions shew themselves in it*, 16. *it was to bee covered*, ibid. *Why the Apostles commanded abstinence from it*, 135. *it was not a morall precept*

precept simply, 134.

Bodies, *called our Vessels* 44, *that part of it punished which was the cheife instrument of sinne*, 151. *dead bodies of the Saints, within the Covenant*, 260. *whether pure or not*, 249.

Bread, *why called the Shewbread*, 43, *why removed every Sabbath*, ibid. *who might eate it* 43, 44. *the poors bread*, 85.

C

Canaan, *Gods land after a speciall manner.* 128

Candlesticke, *what it signified* 59. *why not mentioned in the second Temple.* 47

Ceremonies, *of foure sorts*, 2, *some belong to all and some to diverse Commandements*, 2. 3. *The weakenesse of them.* 108. *how applied in the new Testament*, 170. *considered three wayes*, 171. *threefold use of them.* 172

Chastity, *twofold*, 44

Cherubins, *had diverse names.* 34. *how they were painted*, 36, *what their winges signified* 36. *they were not naked*, ibid. *Of their diverse formes*, 37, *a difference betwixt the Cherubins in the Tabernacle and in the Temple, and those which* Ezekiel *saw.* ibid.

Christ, *made sinne*; *and then a Sacrifice* 67, *how his righteousnesse imputed to us* ibid. *why girt about the loynes*, 7, *how called a Nazarite* 82. *considered foure wayes*, 147. *he shal not want a seed.* 199

Church, *visible may erre* 65. *compared to the moone*, 102, *gifts necessary for her*, 231. *three sorts of wants in her.* 233

Combate, *foure notable combats.* 222

Cloud, *how God dwelleth in it.* 9

Congregation, *to enter in the congregation what*, 142, *who might not enter in it.* 141

Crownes, *three sorts of crownes*, 140 *difference betwixt the Kings crowne and the Priests.* ibid.

D

Damme, *upon the egges, why not to be killed.* 129

Daughter, *the Priests daughter why burnt.* 147.

149.
David, *compared to the fat of the Sacrifice*, 59.
Death, *of the crosse accursed*, 163. *death better then birth*, 251. *when a man may choose death*, 253. *considered diversly*, 254, *comforts against death*, 257. 258, 259.
Defects, *threefold*, 44.
Dwell, *to dwell amongst the people what*, 142. *to beare charge expressed by dwelling*, ibid, *how God dwelleth in a cloud* 9, *how he dwelleth betwixt the Cherubines*, 12. *how he dwelleth betwixt his shoulders*, 26.
E
Eate, *who might eate the holy things*. 245. 246.
Error, *three sorts of error concerning Christ*, 173. *all error proceedeth of ignorance*, 208.
Expiation, *what done upon the day of expiation*, 106. *it is called a fast*, ibid. *why instituted*, 107, *the Iubile proclaimed that day*, ibid.
F
Face, *spitting in the face* 205, *taken for the forme or habit*, 35.
Fatte, *not to be eaten*, 60. *fat put for the most excellent of anything* 59.
Feasts, *transferred to the Sabbath*, 89, *feast of Tabernacles why instituted* 97. *the feast of Trumpets*, 104. *feast of collection*, 110.
Female, *circumcised in the males*, 77.
Flaminian, *Priests and their rites*, 81.
G
Garments, *of foure sorts* 237, *to take off the garment what it signified* 71.
Gentiles, *why the Court of the Gentiles left out in the second Temple* 30.
Gifts, *necessary for the Church, of two sorts* 231.
God, *compared vnto a Prince* 28. *his table, dinner and supper* 29, *hee beareth with man in many things*, 15, *he workes not contrary to nature* 152, *his power twofold*, 209.
Grave, *terrible in it selfe* 259.
the comforts against it 260,
H
Haire, *put for strength*, 81
Hand, *the right more excel-*

excellent, 220, of the ſituation at the right hand, ibid. the left hand put for protection. 221.

Hanging, a curſed death, 162

Holy, thing 155, what to devour holy things 156, holieſt of all had diverſe names 29. the cenſer left in it 48.

Horne, of propheſie what 114, with Rammes hornes they proclaimed the Iubile. ibid

I

Ieruſalem, compaſſed with hils 19, called Sion and Moriah 21, called the midſt of the earth 22, other Countryes take their denomination from the ſituation of it, ibid, it is taken for the City and people, 232.

Ieſus, whether any man may be called Ieſus, 219.

Iewes, oppoſite to the Gentils in their worſhip 76. taught many wayes 129, the forme of their vow 157, helpes for their judgements, memories and affections, 158. they adde to the Law of God. 159

Ioſhua, called Hoſhea, 2[illegible]

Iubile, when proclaimed 107, by whom 114. when it fell with the ſeventh yeere of reſt, 115, why it was appointed 119, when the firſt Iubile, began. ibid

K

Keyes, foure ſorts of keyes 152.

Kid, not to ſeeth a kid in the mothers milke 130.

Kingdome, Salomons Kingdome compared to the Moone 102.

L

Lampes, how the Prieſt trimmed the Lampes, 41.

Land, how it reſted three yeares together 117.

Law, ceremonial aboliſhed 171. a three-fold uſe of it. 174 Lawes morall poſitive, divine poſitive, 194.

Levites payed tithe to the Prieſt 122, their liberall maintenance 123, 124. 125

Life, long life annexed to all the Commandements, 131 how the life is in the blood, 132 the ſhortnes of it deſcribed, 255, 256, &c.

M

Malefactor, accurſed, 161

Man, more unclean then any creature 250.

Mary

Mary, *offered for her ſelfe and for her ſonne* 5.

Meate offering, *ſee* offering.

Miniſters, *not to enter too ſoone* 185, *youthes not fit to bee Miniſters* 186. *not to ſeeke their owne praiſe* 200. *their greateſt credit* 201. *their travels not alwayes loſt* 204, *how they may bee guilty of the ſinnes of the people* 226.

Miracles, *beget not faith* 180 *who deſired miracles*, ibid. *men not confirmed by miracles* 181, *three ſorts of miracles*, ibid.

Moabites, *a filthy people in their worſhip*, 74, 75.

Moone, *the names of it* 100. *when the New Moone was kept* ibid. *it had no Sacrifice*, ibid. *Why they kept the New Moone* 101, *diverſe changes and courſes of the moone* 102 *a threefold motion of it* 103.

N

Name. *to impoſe a name a ſigne of Authority* 219.

Nazarites, *according vnto their age, of three ſorts* 78, *according to the time, of two ſorts*, ibid. *not to drinke wine* 79 *not to touch the dead* 80. *whether the Nazarite or Prieſt more holy* 80 *not to ſhave their haire*, 81

Number, *plurall for ſingular*) 6 *the Hebrew ſpeake of themſelves in the plurall number* 226, *number put for a few in number* 255.

O

Offerings, *of diverſe ſorts* 55, *what offered in the meat offering* 58. *two ſorts of meat offring* 16, *the meate offering put for all the Sacrifices* 59, *of the peace offering* ibid. *the Prieſts part in it*, 60. *the feaſt of it* 62, *a bad diviſion of it*, ibid. *the offering of Ielouſie* 64, *ſinne offring of two ſorts* 66, *what ſin offering the Prieſts might eate*, 66, *the treſpaſſe offering* 68.

Olive, *trees in* Zacharies *viſion what.* 40

Oyle. *in the Tabernacle pure oyle* 40, *it is called gold.* ibid

P

Paſſeover, *taken diverſly* 84, *how it appertaineth to the fourth Commandement*, ibid, *why eaten with unleavened*

vened bread 85, *why with ſoure herbes*, ibid. *Whether the Cup in it a Sacramentall Cup or not*, ibid. *what things proper to the Paſſeover in* Egypt, *and what proper to it in* Canaan 86, *ſeven memorable Paſſeovers*, ibid. *Whether the Paſſeover a Sacrament or a Sacrifice* 87, *whether Chriſt kept it upon the Iewes day* 89, *why reckoned a leſſe holy thing* 248.

Pentecoſt *called the feaſt of weekes* 93, *it had but one holy day* 95.

Phariſees, *of two ſorts*, 122.

Phylacteries, *why the Iewes wore them* 159, *how they abuſed them* 160

Pillars, *what they ſignified* 29.

Places *twofold* 7, *ſome places for worſhip commanded, ſome allowed* 16, *high-places taken in an evill ſenſe* 17, *ſinne to offer in the high-places after the Temple was builded* 18.

Preachers, *of three ſorts*, 201

Priapus *the god of the* Moabites 74.

Prieſt, *his portion in the Sacrifices* 55, *why hee got the ſhoulder* 60, *the breaſt* 61, *he might erre* 64, *the prieſts might weare no wooll in the Sanctuary* 69, *they wore their girdle about their pappes* 70, *what Garments the Highprieſt wore when he went into the holieſt* 75, *Prieſts called Levites* 122.

Prieſthood, *entailed to* Levi 188, *how long it continued in* Aarons *poſterity*, ibid. *how* Eli *had it* 189, *how it was promiſed to* Phinehas. ibid.

Propheſies, *when not to be taken literally* 236.

Purification, *of women* 5, *three ſorts of purification* 108.

R

Reckoning, *amongſt the Iewes of three ſorts* 116.

Remiſſion, *under the Goſpell farre above the remiſsion under the Law* 120.

Reſt, *of the ſeventh yeare* 113, *at what yeare it began* ibid. *at what times of the yeare*, ibid *ſee yeare.*

Rod, Aarons *rod* 178, *rods were carried before the Tribes.* 179

might

S

Sacrifice, *whether they might Sacrifice in other places than at the Arke or Tabernacle* 16 *three ſorts of ſacrificers before the Temple was builded* 17.

Sacrifice, *without blemiſh* 52, *it was changed when it was offered* 53, *ſalt joyned with it*, ibid. *the diviſion of Sacrifices* 55, *the daily Sacrifice* 56, *why called continuall*, ibid. *the order in burning their Sacrifices* 57, *ſacrifices according to the perſons* 64, *no ſacrifice for wilfull ſins*: ibid. *why but one ſort of Sacrifice for all ſinnes done wittingly* 65, Gideons *Sacrifice* 16.

Sacriledge, *compared to a ſnare* 154. *Gods judgements upon Sacrilegious men* 154

Salomon, *his offering in Gibeon* 17, *his ſacrificing in the middle of the Court* 50. *his throne* 28, *he made the Veſſels of the Temple except the Arke.* 59

Sampſon, *ceaſed not to be a Nazarite* 81.

Sanctificatiō, *twofold* 85.

Satan, *the order of his temptations* 224, *the manner of them* 225, *how hee dealeth with his owne Children, and how with Gods Children* 225.

Seed, *the brother to raiſe up ſeed to the eldeſt brother* 192, *the woman raiſed up ſeed to her parents* 195.

Shewbread, *ſee* bread.

Shooe, *the pulling off it twofold* 206.

Sinne offring, *ſee* offring.

Sinnes, *done of ignorance and ignorantly* 68, *whether all ſinnes remitted*, Simul & Semel 229.

Son, *foure ſorts of ſons* 146

Stand, *to ſtand taken diverſly* 221.

T

Tabernacle *divided in three parts* 9, 10 *how it was tranſported* 15, *how it differed from the Temple*, ibid

Temple, *what light was in it* 9, *to what tribe it belonged* 25, *divided by a line* 25, *&c. the ſecond Temple built after the manner of the firſt* 31, *how the ſecond excelled the firſt* 31, *it is called gold*, ibid. *how God removed from it by degrees*, 33, *many things added to it which were not in the Tabernacle*

bernacle 50.

Tithes, payed by the people, and by the Levites 121, three sorts of tithes 125, why they were payed 123, to tithe, what 122.

Tribes, why kept distinct 23, represented by many things 42, how they are reckoned in the Scripture 278.

Tyrians, helped to build the first & second temple. 30

V

Vaile, a token of subjection 150.

Venus, how worshipped 77.

Vncleaneneſſe, of two sorts 4, the great uncleanneſſe of the woman 5. uncleanneſſe of the child 6. three sorts of uncleanneſſe, 143. imputed uncleanneſſe of two sorts 144.

W

Wants, three sorts of wants 233

Water, for seed 141, the bitter water 150, why the woman dranke it. 151, why out of an earthen veſſell ibid, the effects of it 152

Whoredomes, of the parents how puniſhed in the children, 144.

Wine, put for strong drinke, 80.

Woman, not to weare mans apparell, 77, the woman gives seed in generation, 153.

Words, why repeated, 127

Y

Yeere of reſt, 110 yeere twofold, 117.

Z

Zachariah, an inferior Prieſt, 4. how the Angel appeared to him at the time of incenſe. ibid

AN EXPOSITION OF THE CEREMONIALL Lawes, as they are annexed to the Commandements in the first and second Tables.

CHAP. I.

Of the reducing of the Ceremonies of the Law in generall unto the Commandements.

THe Apostle *Paul* willeth *Timothy to hold fast the forme of sound words which he had heard of him*, 2 *Tim.* 2, 13. In the Syriack it is, [*Hhora*] *foramina*, holes, a speech borrowed from Merchants who have severall boxes or holes wherein they put their severall sorts of Money. So should Divines have proper places of reference to

propriè capsulæ in quibus singula monetarum genera ordine certo disponunt ut in promtu singula habeant cum opus fuerit.

to which they ſhould referre their ſeverall heads. Amongſt the reſt it is not the leaſt skill to referre the Ceremonies of the Law rightly, to their owne commandements, and digeſt them in their ſeverall places.

Thomas. 1 1 2. *queſt.* 101. *Art.* 4.

The Schoole-men divide the Ceremonies in foure ſorts, *in ſacrificia, ſacramenta, ſacra, & obſervantias*, In Sacrifices, Sacraments, holy things, as the place, the time of their worſhip &c. and ordinances which they did obſerve, although all the ceremonies may bee reduced to theſe foure heads, yet wee muſt follow another order, and reduce them to the Commandements.

Some ceremonies belong to all the Commandements.

Firſt, ſome ceremonies cannot bee reduced to one Commandement, but they belong to them all, as to weare fringes upon their garments, is a ceremonie that cannot be referred to one Commandement, becauſe it ſerved for the keeping of all the Commandements, *Num.* 15. 39. *And it ſhall be unto you for a fringe, that yee may looke upon it and remember all the Commandements.* So *Deut.* 21. 23. *He that is hanged is accurſed of God*, this ceremonie belongeth to all the Commandements, as the Apoſtle applyeth it to the breach of the whole Commandements, *Gal.* 3. 10. and 13.

Some ceremonies belong to two Commandements.

Secondly, ſome ceremonies belong to two Commandements, as the purification of a woman after her child-birth, is a ceremoniall Law which ſignifieth that they did conceive their children in originall ſinne, and therefore had need to to bee purged and purified after their birth. Now becauſe originall ſinne is condemned in the firſt and laſt Commandement, therefore this ceremoniall Law is annexed to them both: originall ſin is condemned in theſe two Commandements, for in the other commandements where the full conſent and act of ſinne is forbidden, it is not forbidden.

Thirdly,

Thirdly, ſome ceremonies, in divers reſpects, may be referred to divers Commandements, as *Levit.*17. 14. *Yee ſhall eate the blood of no manner of fleſh*; as they were to abſtaine from blood in reverence of the blood of Chriſt, which was to be ſhed for them, then it belongeth to the ſecond Commandement, as the reſt of the ſignificative ceremonies; but as they were to abſtaine from blood becauſe the life was in it, it was cruelty to eate it, and in that reſpect it belonged to the ſixt Commandement.

Some ceremonies in divers reſpects belong to divers commandements.

So *Num.*18.21.and 24.and *behold I have given the children of Levi all the tenth in Iſrael for an inheritance.* Now as the prieſts gathered the tithes, and received them from the people for ſerving at the Altar, it was a dutie required of them in the ſecond Commandement; therefore it is ſayd, *The tenth ſhall be theirs for their ſervice which they ſerve, even the ſervice of the Tabernacle of the Congregation*; but as the people payed theſe Tithes to the Prieſts, it is a duty required in the fift Commandement to honour them.

So *Deut.*21.17.*He ſhall give the firſt-borne a double portion of all that he hath.* This ceremoniall Law, as the eldeſt ſon was a type of Chriſt, is a duty of the ſecond Commandement, to give him the double portion; but as he was his fathers firſt-borne, to keepe the families diſtinguiſhed, that they ſhould not bee confounded in the Tribes, it is a duty required in the fift Commandement; becauſe parents ſhould provide for their children.

Laſtly, theſe ceremonies generally for the moſt part are referred to the ſecond Commandement.

Ceremonies belonging to the firſt Commandement.

CHAP. II.

Of the purification of the woman after her childbirth.

*Luk.*2.22. *And when the dayes of her purification according to the Law of Moyſes were accompliſhed, they brought him to Ieruſalem to preſent to the Lord (as it is written in the Law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) and to offer ſacrifice, according to that which is ſayd in the Law of the Lord, a paire of Turtle Doves, or two young Pigeons.*

How this ceremoniall Law pertaineth to the firſt Commandement.

IT may ſeeme ſtrange to ſome, how this ceremoniall Law ſhould belong to the firſt Commandement; but this is not ſtrange; for our conception in ſinne is condemned in the Commandements; but it is not condemned in any of the Commandements where the act and full deliberation of the minde is forbidden; therefore the negative part is eſpecially condemned in the laſt Commandement, and the affirmative is commanded in the firſt Commandement, which requireth the purity of our nature, that wee may love the Lord with all our heart; and ſo the child muſt crave pardon for his ſinne, *Pſal.*51.5. and the mother here muſt offer her ſacrifice for her ſelfe and her child.

Two ſorts of uncleanneſſe, the greater and the leſſer.

The mother when ſhe conceived and bare a female, ſhe was uncleane in her great uncleanneſſe ſeventeene dayes

dayes, and in her leſſe uncleanneſſe ſhee was uncleane threeſcore and ſixe dayes, *Levit.*12 4.

When ſhe conceived and bare a male ſhee was uncleane in her great uncleanneſſe ſeven dayes, and ſhee was in her leſſe uncleanneſſe thirtie three dayes, *Ver.*5.

The reaſon why ſhee was longer uncleane when ſhee bare a female, than when ſhe bare a male, was not morall, becauſe the woman ſinned firſt and not the man, but the reaſon of this is naturall, becauſe the male is ſooner quickned in his mothers belly, and mooveth more quickly by reaſon of the greater heat, and dryeth up ſooner the humidities than the female doth; the female againe is more ſlowly quickned by reaſon of the greater cold and humiditie, and therefore the mother had a longer time preſcribed to her for her purification.

The reaſon why the mother was longer uncleane when ſhee bare a female than when ſhe bare a male.

The mother when ſhee was purified, ſhee was to offer a ſacrifice for her ſelfe and her child.

The mother offered for her ſelfe and her child when ſhee was purified.

Some hold that ſhee was to offer a ſacrifice for her ſelfe, and not for her child; and therefore they reade the words this wayes, *When the dayes of her purification are fulfilled for a ſonne or for a daughter; ſhee ſhall bring a lambe of the firſt yeare for a burnt offering, &c.* But the Text ſeemeth rather to be read this wayes, *When the dayes of her purification are fulfilled; for a ſonne or for a daughter ſhe ſhall bring a lambe of the firſt yeere for a burnt offering.* And the practiſe of *Mary* the Virgin confirmeth this, that day that ſhe was purified ſhee brought a paire of Turtle Doves, or two young Pigeons, and offered them to the Lord for her ſelfe and for her childe.

Mary offered a ſacrifice for her ſelfe, and for her ſonne.

But it may be ſayd, *Luk* 2.22. *Cùm impleti eſſent dies τῆς καθαρισμοῦ αὐτῆς and when the dayes of her purification were fulfilled*, and not of *their purification.*

Obiect.

Αὐτῆς [*of her*] is put for αὐτῶν, [*of their*] according

Anſw.

The Hebrews put the plurall number for the singular, and the singular for the plurall oft times.

to the Hebrew phrase, and so it is in the Syriack, for the Hebrewes put the plurall number for the singular, as *Iud.*12.17. *He was buried in the Cities of David*, that is, in one of the Cities of *David*, so *Matth.*27.44. *the Theeves railed upon him*, that is, one of the Theeves railed upon him, So *Ionas* 1.5. *he went downe into the sides of the ship*, that is, to one of the sides, So *Psal.*1.3. *A tree planted by the rivers of waters*, that is, one of the rivers. So likewise they put the singular number for the plurall number as here, *the dayes of her purification*, for *the dayes of her and his purification.* For so long as the mother was uncleane, the child who suckt her was also uncleane; and Christ who was subject to the Law, although there was no morall uncleanneſſe in him, yet he was legally uncleane all this time, untill his mother was purified, and this serveth for our great comfort, that hee became uncleane legally, to take away our morall uncleanneſſe.

The child was uncleane as long as the mother was uncleane.

Quest. But if Christ was uncleane all this time, how could he be circumcised the eight day?

Answ. Christ was but in his great uncleaneneſſe untill the seventh day, as his mother was; and therefore he was circumcised the eight day: but the females who were not circumcised, were uncleane untill the foureteenth day.

Quest. It may be asked, why *Mary* offered a sacrifice for her purification, seeing she couceived not her child in originall sinne, and this sacrifice was appointed as a remedie against originall sinne?

Answ. As Christ who knew not sinne, yet became legally uncleane for our cause; so he would have his mother also for her legall uncleaneneſſe to offer that sacrifice, which all other women were bound to offer, who were both legally and morally uncleane.

Conclusion. The Conclusion of this is, as *Elisha* when hee cured the

the unsavory waters of *Iericho*, did cast salt into the spring of the waters, 2 *King*. 2. 21. So wee must crave of God, that he would first purge the bitter roote of originall sinne, before hee come to purge our other sinnes. *David* craved pardon of the Lord for this sin, *Psalme* 51. 5.

CHAP. III.

Of the place of Gods worship. A ceremoniall appendix of Commandement II.

Deut. 12. 5. *But unto the place which the Lord your God shall chuse out of all your Tribes to put his name there, even unto his habitation shall yee seeke, and thither shall yee come.*

Places for worship approved or commanded by God.

THe places which served for the worship of God, were either places commanded by God, or approved by him: places commanded, as the Tabernacle and Temple, places approved by God, was their Synagogues and places of prayer; their Synagogues, *Psal.* 74. 8. *they have burnt up all the Synagogues of God in the land*, their place of prayer was called προσευχὴ, in the Syriack, *Domus orationis*, a house of prayer, *Act.* 16. 13. *And on the Sabbath day we went out of the City by a river where prayer was wont to be made.*

Locus { *ut locus* / *ut sic.*

The Tabernacle and Temple were *Loci ut sic*, as the Schoole-men speake; their Synagogues and προσευχαὶ houses of prayer, were but *Loci ut loci*, therefore they might not sacrifice in them, but when they worshipped in them, they turned alwayes their faces towards the Temple.

The Tabernacle which was the first place commanded for the worship of God, was a type of heaven, *Psal.* 15.1. *Lord who shall dwell in thy Tabernacle*, and when they could not have accesse to the Tabernacle, they thought themselves but like the wandring *Arabians*, that knew not God nor his worship, *Psal.* 120.5. *Woe is me that I sojourne so long, dwelling as in the Tents of Kedar.*

מְשֹׁךְ *appellativè hic sumitur à* מָשַׁךְ *protraxit*, we reade not that *David* ever dwelt in the tents of *Kedar* therefore it should bee translated, *as in Kedar.*

This Tabernacle was divided in three parts, the holiest of all, the holy place and the court of the people.

The holiest of all signified heaven, the second place signified the state of the old Law where the Priests entered in daily and offered for themselves and the people, and the court of the people signified the Church here below.

The people might not come into the court of the Priests.

The people might not come into the holiest of all; but *Esay* 56.7, *My house shall be called the house of prayer*, he applyeth this both to the Iewes and Gentiles, which Christ applyeth to the Iewes only in the Temple of *Ierusalem*, and the Prophet speaketh *in prototypo*, in the antitype, as Christ *in typo*, in type: the Proselytes might not come into the court of the *Israelites*, they stood but in *Atrio Gentium*, in the court of the people, but *Esay* foretelleth that the Gentiles shal have as free accesse to the house of God, as the Iewes, because his house is the house of prayer, and this *Solomon* foretold, 1. *Kin.* 8.41. *If a stranger come from a far country to call upon thy name, then heare thou in heaven*, that is, grant that they may have as great accesse to thee as the Iewes have.

When *Herod* built the Temple, he wrote an inscription upon the gate of the court of *Israel*, that no stranger should enter in there under the paine of death; but now this inscription is changed, that whatsoever stranger hee be that doth not enter into the house of the Lord, shall dye the death: before, the people might not

not enter into the court of the Prieſts; but now we are all Kings and prieſts to God, 1 *Pet.*2,9. before, the *Levites* might enter where the people might not goe, they might goe into the court of the Prieſts, but not into the holy place; but now all the people are the Lords *Levites*, *Mal.*2.8. *Yee have corrupted the covenant of Levi, ſaith the Lord of hoſtes. Levi* here is put for the whole people, and therefore they have as great acceſſe now as the Prieſts had. Before, none might enter into the holieſt of all, but the *High prieſt once in the yeare*, *Heb.*9.3. but now all have *acceſſe to the throne of grace*, *Heb.*4.16. *Rom.*5.2.

The Levites might not goe into the holy place.

הלוי *appellativè hic ſumitur quia habet* ה *præfixum.*

The Tabernacle and the Temple were alike in many things, firſt in the forme, for the Tabernacle was a paterne to the Temple.

A compariſon betwixt the Tabernacle and Temple.

Againe, there was no light in the holieſt of all in the Tabernacle; So neither in the holieſt of all in the Temple, and the ſignification was this, *Rev.*21.22. *and the City had no need of the Sun neither of the Moone, to ſhine in it, for the glory of God did lighten it, and the Lambe is the light thereof.* In the holieſt of all there was no light, and the High prieſt when hee entred into it kindled ſmoke, and he ſaw nothing, becauſe the Lord dwelleth in a cloud, *Pſal.*18.11. hee was not able to behold the *ſhecina* or glory that dwelt in the holieſt there was no externall light that came there, but the Lambe was the light, and when wee ſhall be glorified wee ſhall not ſee that inacceſſible light in which hee dwelleth.

In what things they were alike.

How the Lord is ſayd to dwell in a cloud.

So in the holyeſt both in the Tabernacle and temple there was no light but the light of the Candleſtick, for there were no windowes in the Temple to give light to it, and it was compaſſed round about with Chambers that it could have no light.

No light in the Temple but that which the lampe gave.

1 *Sam.*3.3. *And ere the lampe of God went out in the Temple of the Lord where the Ark of God was, and Samuel*

Obiect.

was

was layd downe to ſleepe. Then it may ſeeme that they had other light, than the light of the candleſtick.

Anſw. *Before the lampe of God went out,* that is, before the lampes were changed by the Prieſts, and new lights added; and the ſignification of this was, the Church ſhould be directed by no light but by the light of the Word, 2 *Pet.* 1. 19. *We have alſo a more ſure word of Propheſie, whereunto yee doe well that yee take heed, as unto a light that ſhineth in a darke place, untill the day dawne, and the day-ſtarre ariſe in your hearts.*

The Court of the Prieſts was not covered.

There was a court for the Prieſts both in the Tabernacle and Temple, and it was not covered above, to ſignifie, that the Church here, hath more of the light of nature, than of the light of grace.

Againe, the Tabernacle and Temple had the like implements both in the Holieſt, and Holieſt of all.

Alluſion. So they had the like names, the Tabernacle was called the Temple, 1 *Sam.* 1. 9. *Now Eli the Prieſt ſate upon a ſeat by a poſt of the Temple of the Lord,* that is, of the Tabernacle. So 1 *Sam.* 3. 3. *ere the light of God went out of the temple,* that is, the Tabernacle. So *Pſa.* 27. 2. & 139. 2. and to this *Iohn* alludeth, *Rev.* 15. 5. *and after that I looked and beheld the Temple of the Tabernacle* [or Tent] *of the teſtimonie in heaven was opened.*

And laſt, the Tabernacle and the Temple ſerved for the ſame uſe for Gods worſhip.

In what things the Tabernacle and Temple differed.

Now let us ſee wherein they differed. First, the Tabernacle was moveable, and the other was fixed; the moveable Tabernacle ſignified our eſtate and condition here, and the Temple which was unmoveable ſignified our eſtate in future glory. Secondly, the Temple was much more large than the Tabernacle; the Tabernacle had not the court of the Gentiles as the Temple had, there was but one golden candleſticke in the Tabernacle, and ten in the Temple, 1 *King.* 7. 49. So in the

The Tabernacle had not the court of the Gentiles.

the Tabernacle was but one brazen Laver, and in the Temple there were ten: so there were but two Cherubims in the Tabernacle, but foure in the Temple.

Lastly, the Tabernacle indured not so long as the Temple did; and when the Tabernacle had no use, it was layd up in the Temple.

The Conclusion of this is, the Tabernacle gave place to the Temple: So both the Temple & the Tabernacle gave way to Iesus Christ, who was both the true Tabernacle and Temple, and of whom they were but types. *Conclusion.*

CHAP. IIII.

Of the Arke.

A Ceremoniall Appendix of Command. 2.

Exod. 25. 17. And thou shalt make a Mercie seate of pure Gold, &c. vers. 22. and there I will meet with thee, and I will commune with thee from above the Mercy seat, betwixt the two Cherubims which are upon the Arke of the Testimony.

THe Arke was that place from which the Lord gave his answers to his people, and therefore it is called *Debhir, his speaking place*, 1 *Kin.* 6. 23. and it was a type of Christ, by whom God speaketh to his Church, & it was called *his strength*, *Ps.* 132. 8. & 78. 61. & *his glory*, 1 *Sam.* 4. 20. & the *King of Glory*, *Ps.* 24. 7. & the *place of the soles of his feet*, *Esay* 43. 7. & *his foot-stoole*, *Psa.* 99. 5.

The divers names given to the Arke.
דְּבִיר *adytum quasi Oraculum vel loquutorium dictum, quòd deinde responsa daret.*

How is it both called *the place of the soles of his feete*, and *his glory*. *Quest.*

Becausе all which is in God is glorious, there is no base thing in him. If the feet of those who preach the Gospell be beautifull, *Rom.* 10. 15. much more all that is in him is beautifull and glorious. *Answ.*

The

The Arke called the propitiatorie.

The Arke is called the propitiatory, *Rom.* 3.25. 1 *Ioh.* 2.2. which covereth our sinnes, and it covereth the Tables of the Law that it should not rise up against us to condemne us, *Shecina*, or the majestie of God dwelt upon this Arke, it was called *shecina*, from *Shacan*, *habitare*, and it signified Christ dwelling with men, *Revel.* 21.3. *Zach* 2.10

שכינה *divinitas, gloria divina inter homines habitans a* שכן *habitare.*

The Cherubims stood upon the mercie seat with their faces looking downward towards the propitiatory, and *Peter* alludeth to this, 1 *Pet.* 1.12. *which things the Angels desire to looke unto*, the Angels looke downe to the propitiatory, but they looke not one towards another; For then they should have had their faces towards *shecina*, the glorious majestie which they could not endure to behold; and here is our comfort, that we may behold God in Christ, when the vaile of his flesh is put betwixt us and him to cover his Majestie, for otherwayes he were a consuming fire and wee could not behold him.

Alluſion. Why the Cherubims looked downward.

The Lord commanded them to bow before the Arke, and to *worship at his foot-stoole*, *Psal.* 99.5. the reason was; because the divine majestie dwelt there.

The people were commanded to worship before the Arke.

The Lord dwelt in the cloud, in the pillar of fire, in the rocke, and in the bush, *Deut.* 33.16. *for the good will of him who dwelt in the bush.* So the Lord is with his sacrament, so the Lord appeared in majestie, and so hee dwelt amongst us in the flesh here; They were not to bow before him when he appeared in his types, as in the cloud, in the bush, and in the fire; neither when hee manifesteth himselfe in his Sacraments, but when hee manifested himselfe in the flesh, and united our nature hypostatically to his God-head, here wee are to worship him: and so when he appeared in glory and majestie above the Arke betwixt the Cherubims, they were bound to worship him, and when hee appeared

They worshipped before the Arke because the glory of the Lord dwelleth there.

in

in the Temple, *Esay 6.*

A threefold Arke.

The Lord had a threefold Arke, first, a fluctuant Arke, as that Arke of *Noah*. Secondly, an ambulatory Arke which was the Arke in the Wilderneſſe, and before the Temple was builded, and thirdly, the fixed Arke in the Temple.

תבה

What the Arke of *Noah* ſignified.

The fluctuant Arke of *Noah* ſignified the toſſed and troubled eſtate of the Church in the world here, it is repreſented alſo by the ſhip in which Chriſt and his Apoſtles were; this ſhip was mightily toſſed, and Chriſt was ſleeping in the meane time in the ſhip, the Diſciples cryed out and bade Chriſt awake, for they were ready to periſh, and Chriſt awoke and calmed the ſtorme; the fluctuant Arke is like the Church toſſed to and fro, and Chriſt in the meane time ſeemeth to be ſleeping, yet hee hath a care that the Barke periſh nor.

ארון *arca*

The ſecond Arke was that which *Moyſes* made, and it was the ambulatory Arke, this Arke remained in the Tabernacle from the dayes of *Moyſes* untill the dayes of *Eli*, and then they brought it out againſt the *Philiſtims*, where it was taken by them, 1 *Sam.*4.11. After that the *Philiſtims* had taken it, they carried it to their five Cities, *Aſhdod, Gath, Ekron, Eskalon & Gaza*, 1 *Sam.*5. and there it remained *in the countrie of the Philiſtims ſeven moneths*, 1 *Sam.*6.1. but when the Lord plagued them, they ſent it away upon a new cart to *Bethſhemeſh*, but the Lord ſmote the men of *Bethſhemeſh* alſo becauſe they looked into the Arke, therefore *they ſent for the men of Kiriathjearim to fetch the Arke*, So they brought it to *Kiriath-jearim* where it remained in the houſe of *Abinadab*, *in the hill*, 1 *Sam*, 7.1. and from them it was carried into the houſe of *Obed-Edom* the *Gittite*, 1 *Chron.*13. and from thence to *Davids* houſe at *Ieruſalem*, where hee made a Tent for it, the Arke

The places whereunto the Arke was carried after it was ſeparated from the Tabernacle.

Arke was never in *Gibea*, for that was in the Tribe of *Benjamin*; neither did *Abinadab* dwell in *Gibea*, but *Kiriath-jearim*, which was in the Tribe of *Iuda*; this error that it was in *Gibea* aroſe of this, becauſe they tranſlated *gibhgna*, *Gibea*, a proper name, whereas it ſhould be tranſlated *A hill*, *appellativè*, and *Abinadab* dwelt in this hill, 2 *Sam.* 6. 2, 3.

גבעה *mons, appellativè hic ſumitur & non propriè.*

The Arke is ſaid to reſt in the Temple.

The third Arke was *Salomons* Arke which hee ſetled in the Temple of *Ieruſalem*, the ſame in ſubſtance, but wandring before; it had more Cherubims than it had when it was in the Tabernacle, there were but two Cherubims in the Tabernacle, but foure in the Temple. And now it is ſaid to reſt, 1 *Chro.* 23. 25. *The Lord God hath given reſt to his people*, and in regard of the unſtayednesse of it before *Moyſes* ſayd to the people, *yee are not yet come to your reſt*, *Deut.* 12. 9.

Why the ſtaves were not taken from the Arke in the Temple.

But it is to be obſerved, that when it was ſetled in the Temple, the ſtaves which caried it were not taken away; although they were hid & did not appeare, as they did when the *Coathites* carried it, *yet the ends of the ſtaves were ſeene out in the holy place before the Oracle*, 1 *Kin.* 8. 8. this was done to let the Iewes underſtand, that if they abuſed this Arke, the Teſtimonie of his preſence, and put their truſt onely in it; that the ſtaves were readie to be pulled out againe to carry it from them.

Concluſion.

The Concluſion of this, although the Arke was the pledge of Gods preſence to the Iewes, and ſanctified the places where it came, as *Salomon* ſayd, *The places are holy whereinto the Arke of the Lord hath come*, 2 *Chro.* 8. 11. yet it was but the furniture of *a worldly ſanctuary*, *Heb.* 9. 1. and under the Goſpell to be done away, that men ſhould ſay no more *the Arke of the covenant of the Lord: at that time they ſhall call Ieruſalem the throne of the Lord*, *Ier.* 3. 16. the Church then ſhall be his Arke, & he ſhall ſit upon it, becauſe it ſhall be ſanctified, and all ſhall haue acceſſe to the holieſt.

CHAP.

CHAP. V.

Where they worſhipped when the Arke and Tabernacle were ſeparated.

A ceremoniall appendix of Command. 2.

1 King. 3. 4. And the King went to Gibeon to ſacrifice there; for that was the great high place, a thouſand burnt-offerings did Salomon offer upon that Altar.

Moyſes Tabernacle was removed from *Shiloh*, *Pſal.* 78 60. *He refuſed the Tabernacle of Shiloh*; and it ſeemeth to have beene tranſported at that time, when the Arke was taken out of it, and the *Philiſtims* had overcome the *Iſraelites*, 1 *Sam.* 4. 11. It was removed from *Shilo*; *Ier.* 17. 12. *But go yee now into my place which was in Shilo; where I ſet my name at the firſt, and ſee what I did to it*, and *Pſal.* 78. 67. *Moreover he refuſed the Tabernacle of Ioſeph, and choſe not the Tribe of Ephraim, but he choſe the Tribe of Iudah: The Mount Sion which he loved*, that is, hee rejected *Shiloh* which ſtood in the Tribe of *Ephraim*, and the Tabernacle of *Ioſeph*, becauſe *Ephraim* was *Ioſephs* ſonne.

The Tabernacle removed from *Shilo* after the Arke was taken out of it.

The Tabernacle was tranſported from *Shiloh* to *Nob*, a Citie of the Prieſts unto which *Dauid* did flie; from thence it was tranſported to *Gibeon*, a City in the Tribe of *Benjamin*, where it remained until *Salomon* brought it to *Ieruſalē*, 2 *Chr.* 1 3. *And Salomō & all the Congregation with him went unto the high place which was in Gibeon; for there was the Tabernacle of the Congregation of God, which Moyſes the ſervant of God had made in the Wilderneſſe.* From thence *Salomon* brought the Tabernacle of the Congre-

The Tabernacle carried to *Nob*.

Salomon brought the Tabernacle to *Ieruſalem*.

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The Tabernacle carried to *Nob*.

Salomon brought the Tabernacle to *Ieruſalem*.

Congregation into the Temple of the Lord, 2 *Cor.* 5. 5. 6. 7. *And the Prieſts brought the Arke of the covenant of the Lord unto his owne place*, but the Tabernacle, as the Hebrewes ſay, was layd up without any more uſe.

Queſt. When the Arke and the Tabernacle were ſeparated, whether might they worſhip in any other place then before the Arke or the Tabernacle?

Anſw. Who might ſacrifice in other places then at the Arke or Tabernacle. Theſe who had an extraordinarie warrant, as *Salomon. David*, and ſuch, ſacrificed in other places; as *Samuel* ſacrificed at *Rama*, & *David* built an Altar in the threſhing floore of *Arauna* the *Iebuſite*, and ſacrificed there; and the Hebrewes ſay, *Aram privatam non eſſe licitam niſi Prophetis*, That a private altar was not lawfull nor might not be erected but by thoſe who were Prophets.

Sometimes the ſacrifice, Prieſt and place are changed. In extraordinary ſacrifices yee ſhall ſee ſometimes the place onely changed, as in *Samuel* and *Davids* ſacrificing; ſometimes the Lord changed the place, the ſacrifice, and the Prieſts: he changed the ſacrifice when *Gideon* had prepared a Kid for a feaſt to the Angell, the Kid was onely to be offered in a ſacrifice for the ſin of the Prince, *Levit.* 4. 2. yet he offered the Kid here; then no ſacrifice was boiled before it was offered; but this was boiled firſt, and then offered; then he offered the bread for the meat-offering, and the broth for the drink-offering: and the Prieſt was changed, the Angell was the Prieſt, and *Gideon* was the Levite; and laſt the place was changed. The Lord who is the law-giver, and giveth lawes to men, and not to himſelfe, he may change time, place, and perſon as he pleaſeth.

Gideons ſacrifice.

Queſt. What are we to thinke of *Salomons* ſacrificing in *Gibeon*, 1 *King.* 3. 3. *And Salomon loved the Lord walking in his ſtatutes, as David his father, onely hee ſacrificed and burnt incenſe in high places.*

Anſw. *Salomon* ſacrificed upon the braſen Altar which was in

in *Gibeon*, as his father did, 1 *Chro.* 1.30. this is not set downe as a blemish to *Salomon*, as if he had done any thing otherwise then his father; *for hee loved the Lord, and walked in his statutes as his father David:* and *rak* here is not *particula exceptiva vel exclusiva*, but onely *restrictiva*; that is, he sacrificed in no other places, but onely in the place where he saw his father sacrifice.

Salomon sinned not in offering in *Gibeon*.

רק *est particula restrictiva, non exclusiva vel exceptiva.*

What are we to thinke of the peoples sacrificing in the high places before the Temple was built, 1 *King.* 3. *onely the people sacrificed in the high places; because there was no house built unto the name of the Lord in those dayes.*

Quest.

Some answer that there were three sorts of those who sacrificed in those dayes, first, those who sacrificed to the true God in a place appointed by him; secondly, some sacrificing to the true God, but in a place not appointed or allowed; and thirdly, some sacrificing to Idols in a place not appointed by him: and they make the people sacrificing in high places, because the Temple was not built yet, to be worshippers of the second sort; but if we shall looke in what sense the high places are taken usually in the Scriptures, wee shall finde that they signifie a place where they worshipped false gods.

Answ.
Three sorts of those who sacrificed before the Temple was builded.

The high places in the Scriptures usually are taken in an evil sense.

What Altars are these *Psal.* 84.3. which *David* speaketh of when he saith, *yea the Sparrow hath found a house, and the Swallow a nest for her selfe where shee may lay her young ones, even thine Altar*; Seeing no uncleane thing was permitted to enter within the Temple; and the Hebrewes write, that there was [*cole gnorebh*] a scarcrow set up upon the Temple to fright the fowles, that they might not come neere it.

Quest.

כלא עורב
inhibens corvum.

By the *Altars* here, are meant the Altars which were built in the high places to the Lord by the Prophets, before the Temple was built; for as yet *Salomons* Temple was not builded: or it may be sayd that *David* spake this by the spirit of prophesie, of the Altars in the time

Answ.
What Altars are meant that *David* speaketh of.

of the captivitie, when the Swallowes built their nests in the ruins of the Altars, or it may bee understood of the houses or trees neere the Tabernacle, as *Iosh.*24.26. *Ioshua* tooke a great stone, and set it up under an oake which was by the Sanctuary of the Lord.

Quest. What Altars doth *Elias* meane of, when hee saith, *they have destroyed thine Altars*, seeing now there were no Altars in the high places, which were the Lords Altars?

Answ. *They have destroyed thy Altars*, that is, all the meanes of thy worship; or if we take the Altars literally, it may be understood of those Altars built by the Prophets extraordinarily after the Temple was built, as *Elias* built an Altar in mount *Carmel.*

By Altars is meant the meanes of Gods worship.

The Iewes adde farther, that all the times that they sacrificed upon these Altars, they sacrificed a female and not a male, 1.*Sam.*7.9. *vajagnalehu, & obtulit ipsum*, he offered a male; but the critickes of the Iewes, the *Masoreth* readeth it *vajagnaleah*, that is, they offered a female upon these Altars, and not a male.

וַיַּעֲלֵהוּ
וַיַּעֲלֶה
וַיַּעֲלֶהָ

Offering of sacrifice upon the high places was found fault with after the Temple was built; *Iehosaphat* is blamed for this, that he tooke not away the high places, 1 *King.*22.43. and likewise *Asa*, 1 *King.*15.14. because he tooke not away the high places; but the Lord commended *Ezekiah* much for taking away the high places, yet *Rabsache* blamed him for taking away these high places and Altars, *Esay* 36.7.

It was a fault to offer in the high places after the Temple was builded.

Conclusion. The Conclusion of this is, the Lord by degrees withdrew his typicall presence from the Iewes, first, hee separated the Arke and the Tabernacle, secondly, the Arke from the Temple, thirdly, hee destroyed the Temple, that they might looke onely to him who was both the Arke, the Tabernacle, and the Temple.

CHAP.

CHAP. VI.

Of the situation of the Citie of Ierusalem.

A ceremoniall appendix of Command. 2.

Psal. 48. Beautifull for situation, the joy of the whole earth is mount Sion, on the sides of the north the City of the great king.

Ierusalem was compassed about with Hils and Valleyes, the Hils were *Gareb, Calverie, Gihon, Aceldama, Olivet*, the Valleyes were the Valley of dead *Carkases, Tyropæum*, the Valley of *Iehosophat* or *hinnom*, or the Kings dale.

The hils compassed *Ierusalem*.

The Citie it selfe stood upon foure Hills, *Sion* towards the south; *Akra* towards the north, upon which *Salem* stood; *Moriah* betwixt *Sion* and *Akra*, and *Bezetha* betwixt *Akra* and *Moriah*; and betwixt *Sion* and *Moriah* lay the great gulfe of *Millo*.

The Hils upon which *Ierusalem stood*.

Vpon every one of these hills there is some notable thing to be observed: upon mount *Gareb* all the Lepers were put, therefore it is called, the hill of Scabbes, *Ier.* 31 39. upon mount *Calverie* Christ was crucified; upon *Gihon Salomon* was anointed King; In *Aceldama* was the *potters field* which was bought with *the price of the just one*, for the *buriall of strangers*, *Amos* 2.6. *Act.* 1.19. upon mount *Olivet* Christ was taken up to Heaven.

Some memorable things done on every one of the Hils.

Vpon mount *Sion* stood the fort of the *Iebusites*, which *David* taking in afterwards, called it the City of *David*, there he built his house. In mount *Akra* stood the old Citie *Salem*, where *Melchizedeck* dwelt, and it is called

The Citie of *David* stood in *Sion*.

obviàm venientes.

Akra from *hakkara*, *obviàm venit*, becauſe there hee met *Abraham* and bleſſed him, when he returned from the ſlaughter of the Kings, *Gen.*14.19. Vpon mount *Moriah Abraham* would have offered his ſonne *Iſaac*, *Gen.*22 and here the Angell ſtood with a drawne ſword in his hand above the threſhing floore of *Arauna* the *Iebuſite*; and upon this mount afterwards was the Temple of *Salomon* builded.

In mount *Moriah Abraham* would have offered his ſonne.

In *Bezetha* was builded the new towne of *Ieruſalem*, called *forum inferius*, in reſpect of *forum ſuperius* that was in *Sion*. To the north of *Bezetha* and *Akra* ſtood the new towne builded by *Hezekiah* which he compaſſed round about with a wall called *murus tertius*, for the firſt wall was builded by *David* round about *Sion*, even to the Sheep-gate; the ſecond wall was builded by *Salomon* round about *Bezetha*, and joyned with the firſt wall at the Sheepe-gate; the third wall was builded by *Hezekiah* joyning it to the old wall of the City *Salem*, and compaſſed round about mount *Akra* to the water-gate, where it joyned with the ſecond wall.

The new towne of *Ieruſalem* ſtood in *Bezetha* called the upper Market.

Millo was a deepe gulfe lying to the north of *Sion*, and to the ſouth of *Moriah*; this gulfe *Salomon* filled up when he builded his owne houſe, the Queenes houſe, and the houſe of *Lebanon*.

The gulfe *Millo*.

Mount *Sion* in which the City of *Dauid* ſtood, was called the upper towne, and the reſt that were towards the north of it, *Salem* and *Bezetha*, were called the nether towne, and to this the Apoſtle alludeth, *Gal.*4. 25. *Ieruſalem* which is beneath, and *Ieruſalem* which is above; *Ieruſalem* which is above ſignified anagogically the triumphant Church, but allegorically the free children begotten within the covenant of grace; and *Ieruſalem* below ſignified the children of the bond-woman; and for this cauſe it is put in the duall number

שֶׁל מַעְלָה
יְרוּשָׁלַיִם
Ieruſalem ſuperior.
שֶׁל מַטָּה
יְרוּשָׁלַיִם
Ieruſalem inferior.

Ieruſalaim,

Ieruſalaijm; becauſe it conſiſteth of two Cities which the Greekes call ἀνώπολιν & κατώπολιν. So *Iacobs* armie is called *mahanaijm*, conſiſting of two armies, one heavenly, another earthly; to theſe two *Salomon* compareth the Church, *Cant.6.13. what will yee ſee in the Shulamite, as it were the company of* [*Manahain, or*] *two armies*, ſhe conſiſted partly of Citizens in the triumphant Church, and partly of Citizens in the militant.

יְרוּשָׁלַיִם

Ieruſalem is ſometimes called *Sion*, and ſometimes *Moriah*; and *Sion* is called, *the hill of God Pſal.68.15.* that is, an excellent hill; for the Hebrewes wanting the ſuperlative, they ſupply it by adding the name God, by which they underſtand that which is moſt excellent and great in that kind, *Pſal.80,11. The trees of it were like the Cedars of God*, that is, excellent Cedars. So *1 Sam.18.10. the evill ſpirit of the Lord came upon Saul*, that is, a very evill ſpirit. So *Ieruſalem* is called *the daughter of Sion*, that is, *Sion* her ſelfe, as the Sonne of man, that is, a man.

Ieruſalem is ſometimes called *Sion*, and ſometimes *Moriah*.

When *Ieruſalem* and *Sion* are ſet together, they are ſo to bee underſtood, as a repetition of the ſelfe-ſame thing for the more earneſt expreſſion, as *Zach.9.9. O daughter of Sion, O daughter of Ieruſalem*, here the explaining of the one word by the other, carrieth a great weight with it. So *Pſal.92.9. For loe thine enemies, O Lord, for loe, thine enemies, O Lord, ſhall periſh*, that is, they ſhall ſurely perith.

Ieruſalem and *Sion* put together for the more earneſt expreſſion.

Moriah is alſo taken for all the hills whereupon the City ſtood, *Gen.22.2. Goe to the Land of viſion*, that is, to the land of *Moriah*, but *Abraham* ſeeing that excellent viſion, *verſ.14.* of which Chriſt ſpake, *Ioh.8.56. Abraham rejoyced to ſee my day*, he appropriated the generall name, particularly to this mountaine, and called it *Moriah*.

Moriah taken largely for all the hils in *Ieruſalem*.

How is *David* ſayd to bring the head of *Goliah* to

Queſt.

Ieruſalem, 1 *Sam.* 17.54. ſeeing he had not taken in *Ieruſalem* a long time after?

Anſw. That part of *Ieruſalem* which ſtood in the tribe of *Benjamin* was taken in by *Saul* before, and to this part *David* brought the head of *Goliah*; but the other part was poſſeſſed ſtill by the *Iebuſites* untill *David* was crowned King both over *Iſrael* and *Iuda*, and the firſt victory that hee got after hee was crowned King over both *Iſrael* and *Iuda*, was over the *Iebuſites*.

טבור *umbilicus*, metaphoricè, *Locus editus.* why *Ieruſalem* is called the midſt or the *navil* of the earth.

Ieruſalem is called *the midſt of the earth*, *Ezek.* 38.12. in the originall *Tabbur*, *umbilicus*, becauſe it ſtood upon the hils, as the Navell doth in the Bodie; by this is underſtood that parable of *Gaal*, *Iudg.* 9.37. *Behold people came downe from the Navell of the earth*, that is, from *Ieruſalem*, hence all the Regions round about *Ieruſalem* take their denomination from the ſituation of it, *Pſa.* 89.12. *the north and the ſea, thou haſt created them*, and it is called the north in reſpect of *Ieruſalem*. So *Pſal.* 107.3. *From the Eaſt, and from the Weſt, and from the North, and frõ the ſea.* Here the mediterranean ſea in the Scriptures is put for the South in reſpect of *Ieruſalem*; therefore the ſituation of the heavens is not taken from the body of man in the Scripture, as the Philoſophers ſay, but from the Lord dwelling betwixt the Cherubims in the weſt end of the Temple of *Ieruſalem*; who ſitteth betwixt the Cherubims, looking alwayes towards the Eaſt, and then his right hand was to the South, and his left hand to the North, *Pſal.* 68.4. extoll him, *qui equitat ſuper ad occaſum*, *who rideth upon the Weſt*; becauſe the Cherubims ſtood in the weſt end of the Temple.

Other countries take their denominations from the ſituation of *Ieruſalem*.

The ſituation of the heavens is taken from the Lord dwelling betwixt the Cherubims.

ערב *eſt veſpera occaſus* ערבה *eſt locus campeſtris, & pluraliter* ערבות *Cœli: hinc eſt quod quidam verterant Equitat ſuper ad Occaſum: Alij, Inſidet amœnitatibus: Alij, Equitat ſuper Cœlos.*

The Concluſion of this is, *Ieruſalem* being in the center of the earth, and the line of the Goſpel going out from it to be preached through the whole earth, to gather in the Church of the Gentiles to the Iewes, whereby they might make a compacted Citie; therefore glorious things

things are ſpoken of it. So *Ier.* 3.17. *all the Nations ſhall be gathered unto it, to the name of the Lord to Ieruſalem*, in the originall it is, [*Venikevu*] They *ſhall run in a line*; for the Go'pel went out from *Ieruſalem, the ſound thereof went to the ends of the earth, Pſal.* 19.5. in the originall it is, *the line thereof*: for *Ieruſalem* was as the center, and the lines went from the center to the ends of the whole earth, and the ſame way that the lines went out from it: So ſhall all Nations returne by the ſame lines, and bee gathered into *Ieruſalem* which is above.

ונקוו קום *linea eorum*,

CHAP. VII.

In what Tribe the Temple ſtood. A ceremoniall appendix of Command. 2.

Ezek. 43 12. *This is the Law of the houſe, Vpon the top of the mountaine the whole limit thereof round about ſhall be moſt holy: behold this is the Law of the houſe.*

THat we may the better underſtand to what Tribe the Temple of *Ieruſalem* did belong, we muſt marke that the Lord commanded in his Law, that neither the Tribes, their poſſeſſions, nor generations ſhould be confounded; to the end, they might know of what Tribe Chriſt ſhould come, who was to come of the ſeed of *David* according to the fleſh: therefore he cauſed to divide the Land into Tribes, *Num.* 36.2. and he commanded that they ſhould not diſpone of their poſſeſſions either amongſt themſelves, or to ſtrangers, therefore if a poore man for poverty had morgaged his poſſeſſion, the Lord appointed the yeere of Iubile that it might returne to him againe that yeare, *Levit.* 15.10.

Why the Tribes were kept diſtinct.

To which Tribe the Temple belonged.

Now *Iuda* having gotten his lot, and *Benjamin* his (for upon these two Tribes the Temple did stand) the question is, to which of these it did belong? for sometimes it is given to the Tribe of *Iuda*, *Iosh.* 15.63. *as for the Iebusites the inhabitants of Ierusalem, the children of Israel could not drive them out, but the Iebusites dwell with the children of Iudah at Ierusalem unto this day*, In the originall it is, *Iarash*, *exhæreditare*, to cast them out of their possessions. Sometimes to the Tribe of *Benjamin*, *Iudg.* 1.2. *Iosh.* 18.20. and *Neh.* 11.24. *Ierusalem* could not belong to them both alike, for mount *Moriah* standeth betwixt the upper and lower Citie, the upper belonged to the Tribe of *Iuda*, and the lower to *Benjamin*, but to which of the Tribes doth mount *Moriah* belong? it seemeth to be ascribed to the Tribe of *Benjamin* by the testament of *Iacob*, as the scepter to the Tribe of *Iuda*; for *Iacob* saith in his Testament, *Benjamin shall ravine as a Woolfe: in the morning he shall devoure the prey, & at night he shall divide the spoile*, *Gen.* 49.27. by which is signified the Altar upon which the sacrifices were burnt, and the blood poured out at the foot of the Altar: for the Priests killed the sacrifice in the morning, and divided the spoyle, that is, the things which they had gotten from the people, they divided amongst themselves at night, they call the Altar the ravening Woolfe, and the Priests the dividers of the spoyle.

ירש
verbum contrariæ significationis.

The Temple ascribed to the Tribe of *Benjamin*.

Why *Benjamin* is called a ravening Woolfe.

The Temple ascribed to the Tribe of *Iuda*.

Againe, the Tribe of *Iuda* vendicateth the Temple to them, *Psal.* 78.67. *he refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim; but chose the Tribe of Iuda, the mount Sion which he loved, and he built his sanctuary like high places, like the earth which he hath established for ever*, meaning the Temple, which was builded in this Tribe.

But that we may decide the question, we must marke that the Temple was builded upon mount *Moriah*,

2 Chro.

2 *Chron.* 3.1. this mount *Moriah* was divided from mount *Akra* by a great valley, but in the time of the *Maccabees* they filled up this valley, that they might joyne the Citie to the Temple, and made the top of mount *Akra* lower, that they might ſee the Temple in the Citie.

The Temple was builded upon mount *Moriah*.

The upper and the neather Citie were divided by a great valley which *Ioſephus* calleth *Tyropæon*, and in the Scriptures *Millo*. If the line be drawne through this valley, then it leaveth *Sion* towards the South in the Tribe of *Iuda*, and mount *Moriah* with *Salem* and *Akra* towards the North, in the Tribe of *Benjamin*, but if the line be drawne through the valley which was filled up by the *Maccabees*, then mount *Moriah* is conjoyned with *Sion* in the Tribe of *Iuda*; for the Temple was builded in the threſhing floore of *Arauna* the *Iebuſite*; and the *Iebuſites* dwelt upon mount *Sion*: therefore the diviſion by this valley cannot ſhew us in what Tribe the Temple ſtood; So that we muſt ſearch out another line, which ſeparateth the Tribe of *Iuda* from *Benjamin*; which line being to the north of *Iuda*, muſt bee upon the ſouth of *Benjamin*, the two extreames of this line are ſet downe, *Ioſh.* 15.5. where he deſcribeth the borders of *Iuda*; the eaſt part of the line tendeth towards the dead Sea, at that part where *Iordan* entereth into it, called *Lingua maris*; and the weſt part of the line tendeth towards the great Sea, called the mediterranean Sea; theſe are his words; *For the eaſt border was the ſalt Sea, even to the end of Iordan*, this was the dead Sea where *Sodome* and *Gomorra* ſtood, *And their border in the north quarter, was from the bay of the Sea at the uttermoſt part of Iordan, Ioſh.* 15.5. This was towards the eaſt, the line was ſtretched forth towards the weſt to *En-rogel*, which is a fountaine in the valley of *Hinnom* where the valley *Tyropæon* endeth. Now if

How the upper and neather Citie of *Ieruſalem* were divided.

The line which divided *Iuda* from *Benjamin* reached from the dead Sea to the Mediterranean Sea.

The line commeth from *En-rogel* thorow the valley of *Hinnom* to the tongue of the Sea.

if yee will stretch out the line from the fountaine of *En-rogel* to the tongue of the Sea, it must bee drawne thorow the valley of *Hinnom*, to the north of mount *Sion*, and then it is subjoyned, *vers.9.* (speaking of *Moriah*) *and the border was drawne from the top of the hil unto the fountaine of the water of Nephtoah*, which is over against *Hinnom* towards the west, and to the valley of *Rephaim* towards the north, for *Iosh.18.16.* maketh mention of two valleyes, one towards the east of the Citie, called *Hinnom.* upon the west of which lieth the hill *Moriah* and the Temple; the other valley is called the valley of *Rephaim* or *of Gyants*, lying towards the west and south of mount *Sion*, then the north part of that valley must stretch towards mount *Moriah*, and the line which divideth the Citie and the mountaine thereof to wit *Moriah*, in two parts, must touch the valley of *Rephaim* towards the north, the same division is set downe, *Neh.11.24.* So that *Benjamin* had the north side of this line, and *Iuda* the south, & the line stretching over the top of mount *Moriah*, it went thorow the middle of the Temple, and through the holiest of all; so that the on halfe of the Temple stood in the Tribe of *Iuda*, and the other in the Tribe of *Benjamin*; the one halfe of the Arke in the one tribe, and the other in the other; and of the foure Cherubims, two stood in one Tribe, and two in another; and God himselfe sitting betwixt the wings of the Cherubims is sayd *to dwell* (*cetheph an*) *betwixt his shoulders*, that is, in *Ierusalem* where the Temple stood in the very borders of *Iuda* and *Benjamin*. *Catheph* signifieth the borders or marches, as if hee should say, hee shall dwell in the very outmost borders of *Iuda* and *Benjamin*.

The line goeth directly over the top of Mount *Moriah*.

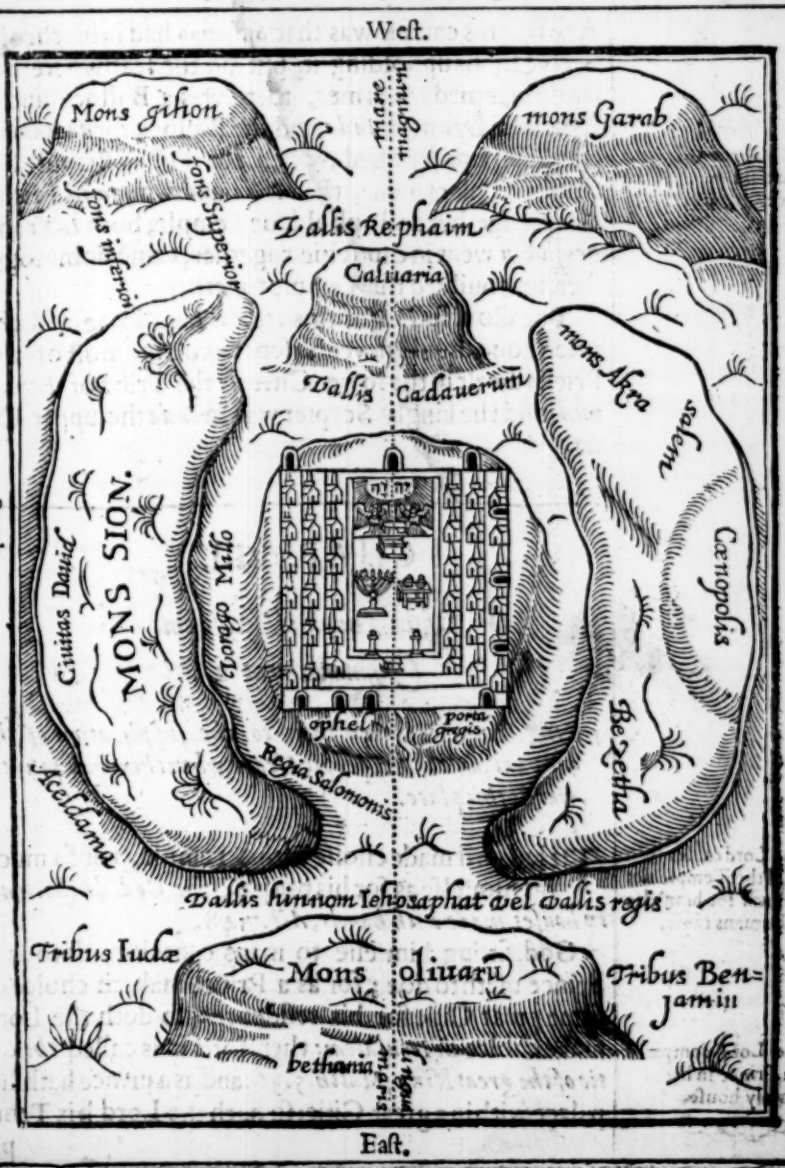
The line goeth thorow the midst of the Temple, the holiest, and holiest of all, and betwixt the Cherubims.

How God is said to dwell betwixt his shoulders.

כתף *humerus vel extremitas alicujus rei.*

Now for the better understanding of these things which have beene spoken before, marke this figure following.

And


West.
Mons gihon
mons Garab
mare magnum
fons Superior
fons inferior
Vallis Rephaim
Caluaria
Vallis Cadauerum
mons Akra
salem
South.
North.
Ciuitas Dauid
MONS SION.
Vorago Millo
Cœnopolis
ophel
porta gregis
Bezetha
Regia Salomonis
Aceldama
Vallis hinnom Iehosaphat vel vallis regis
Tribus Iudæ
Mons oliuarū
Tribus Benjamin
bethania
maris
lingua
East.

And for this cause it was that *Salomon* had in his throne twelve Lions upholding it, but on the seat where hee sate and leaned his armes, there was a Bullock and a Lyon; the Lyon for *Iuda*, and the Bullock for *Benjamin*: by which was signified; when ten Tribes should bee rent from his crowne, that *Iuda* and *Benjamin* should cleave together and uphold the Temple; both *Iuda* and *Benjamin* went in captivitie together, came home together, and builded the Temple together.

Why *Salomons* Throne had a Bullock and an Oxe.

Conclusion.

The Conclusion of this is, the kingdome and the priesthood should never be separated; for most of the Priests dwelt in the lower Citie in the Tribe of *Benjamin*, and the kingly Scepter was in *Iuda* the upper Citie.

CHAP. VIII.

Of the Temple of Ierusalem.

Commandement 2.

1 *King.*8.30. *Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place.*

The Lord causes to build the Temple not so much for himselfe as for mans cause.

THe Lord made choise of this Temple, not so much for himselfe as for his people; for *God dwelleth not in houses made with hands, Act.*7.48.

The Lord compared to a Prince in his princely house.

God fitting himselfe to mans capacitie, doth as a Prince useth to doe; for as a Prince maketh choice of some great Citie for his residence; so doth the Lord make choice of *Ierusalem:* therefore it is called *the Citie of the great King, Matth.*5.36. and as a prince hath his palace within a great Citie; so hath the Lord his Temple

ple within *Ieruſalem*; and therefore it is called the *place of his habitation*, *Pſal.*76.2. and as a Prince hath his palace diſtinguiſhed in ſo many courts: ſo was the Temple of *Ieruſalem*: and as they have their furniſhed Tables; ſo the Lord hath his Altar for his Table, *Mala.*1.7. and his appointed time for dinner and ſupper, were the morning and evening Sacrifices, *Pſal.*50.10. *Every beaſt of the forreſt is mine, and the cattell upon a thouſand hils. If I bee hungry I will not tell thee.*

The Lord had his Table and appointed times, as it were, for dinner and ſupper.

This Temple was called the *throne of his glory*, *Ier.* 14.21. So *the perfection of beauty, and the joy of the whole earth*, *Lament.*2.15. So *the place of his reſt*, *Pſal.*132.14. and 1 *Chro.*6.41.

It was divided into three parts, and therefore, *Ier.*7 4. uſeth a threefold repetition to note theſe three parts of the Temple.

The Temple divided in three parts.

The firſt was the holieſt, the *Seventy* call it ἄδυτον, it is alſo called *Oraculum*, *Exod.*25,22. and it is called *Sanctum Sanctorum*, the holy of the holieſt, becauſe it was ſeparated from all profane uſes *Heb.*9.14. and becauſe it was holy, the High prieſt who went into it, behoved to ſanctifie himſelfe before he went into it, and he was a type of Chriſt, who *was holy, blameleſſe, and undefiled, and ſeparated from ſinners*, *Heb.*7.26.

Divers names given to the holieſt.

The ſecond part of the Temple was called ναὸν *vel Sanctum*, and here the Prieſt did foure things, firſt, hee trimmed the lampes and lighted them, ſecondly, hee cleanſed the Altar, thirdly, he prepared the Table for the ſhewbread, and fourthly, he offered incenſe.

What things the Prieſts did in the holy place.

Before they entred into the holy place, there ſtood two great pillars, *Iachin* & *Boaz*, *Stabilitie and ſtrength*, 1 *King.*7.21. which ſignifieth the indurance of the ſpirituall Temple the Church, *that the gates of Hell ſhould not prevaile againſt her*, *Mat.*16.17. So they ſignified the Apoſtles, who are called *pillars*, *Gal.*2.9. and likewiſe all Chriſtians,

The two Pillars what they ſignifie.

Christians, *Rev.*3.12. *him that overcommeth will I make a piller in the Temple of my God.*

What things were done betwixt the porch and the Altar.

Betwixt this porch and the Altar the Priests humbled themselves, and wept in the day of humiliation, *Ioel* 2.17. it was in this place that *Zacharie* was stoned to death, 2 *Chro.*24.21. So here *stood five and twenty men, with their backes towards the Temple, and their faces toward the East, and they worshipped the Sunne, Ezek.*8.16. and there was the court of the people, and last the court of the Gentiles, where the Proselytes stood when they were converted, this was farthest from the holiest of all; therefore it is sayd, that the *Publican stood afarre off, Luk.*18.13. meaning from the holiest, it was out of this place where Christ drove away the buyers and sellers, and the entrie to this was called the *beautifull* gate, or *Salomons* Porch, *Act.*3.2.

Why the court of the Gentiles was left out.

This court of the Gentiles was to be left out and not to be measured, *Rev.*11.2. *but the court which is without the Temple, leave out, and measure it not; for it is given unto the Gentiles*, this was done to signifie the multitude of the Gentiles that were to bee called, that this court could not containe them.

A comparison betwixt the first and second Temple.

FIrst, both the first and second Temple were builded by Iewes and *Tyrians*; the first Temple, 1 *King.*5.18. *and Salomons builders, and Hirams builders did hew them, &c.* So the *Tyrians* helped to build the second Temple *Ezr.*2.7. and they signifie the diversitie of gifts which are requisite for the building of the Church, and that people of all Nations shall have accesse to the Church.

The Iewes and Tyrians were builders of the first and second Temple.

The second Temple was built after the manner of the first, the patterne of the first Temple was shewed to *David*,

David, and he shewed it to *Salomon*: So the patterne of the second Temple was shewed to *Ezekiel*, and hee shewed it to *Zerubbabel*.

The second Temple was built after the manner of the first.

The glory and splendor of the first Temple farre exceeded the second: the first Temple was all built of hewen & polished stone, but not the second; and where it is said in the Gospel that the *Temple was adorned with goodly stones and gifts*, *Luk.*21.5. that is meant onely of *Salomons* Porch, and that part which looketh towards mount *Olivet*, for Christ sate upon mount *Olivet* when they shewed him that goodly sight; but the rest of the Temple was not of such polished stone.

The outward beautie of the first Temple exceeded the glory of the second.

Secondly, the glory of the first Temple, it was all gilded within, and therefore it is called *gold*, *Lament.* 4.1. *How is the gold become dimme? How is the most fine gold changed? the stones of the Sanctuary are poured out in the top of every street*, but there was no such gilding in the second Temple.

The Temple is called gold.

Thirdly, there was no hammer heard in the building of the first Temple, but there was much noyse heard in the laying of the foundation of the second Temple, *Ezra* 3.12. and in the building of it, *for with the one hand they wrought in the worke, and with the other hand held a weapon*, *Nehem.*4.17.

The first Temple was built without *noyse*, but not so the second.

Fourthly, the first Temple was filled with a cloud, but not the second. In the first Temple there came a fire from heaven to kindle the Sacrifice, but not in the second; the Arke and the holy oyle were not in the second, there were many more Prophets in the first than in the second; the second Temple was often defiled by the Greekes, by the Romans, by *Antiochus*; not the first.

Many things wanting in the second Temple which were in the first.

Yet the glory of the second Temple farre exceeded the glory of the first, *Hag.*2.9. *The glory of this latter house shall be greater than of the former, saith the Lord of hoasts*;

The second Temple exceeded the first Temple in glory.

hosts; for in this place I will give peace, saith the Lord of hosts.

How the second Temple exceeded the first.

In place of the gold in the first, was Iesus Christ in the second Temple, *in whom are hid all the treasures of wisedome and knowledge, Coloss.* 2.3. In place of the polished and hewen stones in the first Temple, was Iesus Christ in the second Temple, *a living stone*, and his members, *as lively stones, are built up a spirituall house*, 1 *Pet.* 2.4.5. The glory which was in the first Temple left it, but the glory of the second Temple, Iesus Christ, promiseth to be with us unto the end of the world. *Salomon* who built the first Temple fell away to Idolatry, but *Zorobabel* who built the second Temple fell not to Idolatry; the first Temple had the holy oyle; but in the second Temple came Iesus Christ, *who was anointed with the oyle of gladnesse above his fellows, Psal.* 45.7. Now because of all these priviledges of the second Temple above the first, therefore Christ is said to *come to his Temple, Malac.* 3.1.

A comparison betwixt the Temple and Christ.

All that was in the Temple were types of Christ.

EVery thing which was in the Temple, was a type of Christ; the vaile was a type of his flesh, *Heb.* 10. 20. the golden Altar, of his intercession, *Revel* 8.3. and the brasen Altar, of his passion.

The reverence that was had to the Temple being a type of Christ.

Because this Temple was a type of the bodie of Christ, *Ioh.* 2.19. *destroy this Temple, and in three dayes I will raise it up.* Therefore no man *might carry a vessell throngh it, Mark.* 11.16. No man might walke upon the top of it, therefore when the Divell tooke Christ up and set him upon it, and when his slaves tooke *Iame* the Apostle and threw him downe from the top of it they did that which was altogether forbidden to the Iewes.

A

A comparison betwixt the Temple and Heaven.

THe Temple was made in weight, number, and measure, *Ezek.*43.10. and this word [*tacan*] is applyed to the Heavens, *Esay* 40.12. to teach us to make an anagogicall application from the Temple to the heavens; and therefore the Temple is called Heaven, 2 *Chro.*6.30. *Psal.*11.4. *The Lord is in his holy Temple, the Lords Throne is in Heaven.*

תכן *expendit numero, pondere & mensura.*

There was a controversie betwixt the *Samaritans* and the Iewes, whether the Temple of *Ierusalem*, or the Temple of *Samaria* was the place of Gods worship. Christ endeth this controversie, *Ioh.*4.21. when hee saith, *The houre commeth, when yee shall neither in this mountaine, nor yet at Ierusalem worship the father.* And to shew how that *Ierusalem* should be no more the place of Gods worship, first he separated the Arke from the Tabernacle; secondly, the Arke from the Temple; and then shortly afterwards he destroyed the Temple. *Ieremiah* complaineth in his time, that the Lord was like *a stranger in the Land, and as a way-faring man, that turneth aside to tarrie for a night, Ier.*14.8. A wayfaring man that tarrieth but for a night in an Inne, hath but little care of it: So the Lord began now to bee a stranger, and to take little care of this Inne his Temple, where he was wont to lodge, and now hee was to forsake it for ever.

The contention betwixt the Samaritans and Iews for the place of Gods worship.

God removed from the Temple by degrees.

The Conclusion of this is, there is now no appointed place for the worship of God, nor ever shall bee, therefore the Iewes, who have the veile upon their hearts, are very blind, who hope yet, that the Temple of *Ierusalem* shall be built againe. When they pray, they ever turne their faces towards the Temple of *Ierusalem*; and when they see a new house builded, they marke

Conclusion.

שע הקל a contraction which is
שחור על הלכן
זבר להרבן
nigrum ſuper album, Recordare vaſtationis.

the white wall with a blacke ſticke, and they leave a little ſpace wherein they write thoſe words, *nigrum ſuper album*, blacke upon white, and under this they write *recordare vaſtationis*, remember the deſtruction of *Ieruſalem*; they marke the white wall with a blacke ſticke, to ſignifie, that they mourne, becauſe *Ieruſalem* is not built as that new wall is built; and they pray the Lord to remember the deſtruction of *Ieruſalem*, and to have pittie upon it, and they ſay, *Pſal.* 137.4. *If I forget thee, O Ieruſalem, &c.*

CHAP. IX.

Of the Cherubims.

A ceremoniall appendix of Command. 2.

Exod. 25.18. *And thou ſhalt make two Cherubims of Gold: of beaten Gold ſhalt thou make them, in the two ends of the Mercie-ſeat.*

ברוב *Cherubinus*
a רבב *equitare*
מרכבה השביוה
שרפים *Seraphin*
angeli quia celeritate & aſpectus ſplendore quaſi ſtammantes & ignei viſi ſunt.
a שרף *uſſit.*

THey are called Cherubims from the Hebrew word *Racabh* to ride, becauſe the Lord did ride betwixt them, *Pſal.* 18.10. *He rode upon a Cherub*, and *he ſitteth betweene the Cherubims*, *Pſal.* 99.1. therefore they are called [*Mercabhah haſhekina*,] the Chariot of Gods Maieſtie.

They are alſo called *Seraphim* from *Saraph* to burne, becauſe the Angels his Miniſters are a flaming fire, *Pſal.* 104.4 and the fyrie Angel or the *Seraphin touched the lips of the Prophet Eſay with a live-coale which he had taken with the Tongs from off the Altar*, *Eſa.* 6.6.

The firſt place that we reade of theſe Cherubims is,

Gen.

Gen.3.24. He placed at the east end of the Garden of Eden Cherubims and a flaming Sword. And hence it is probable that the history of *Genesis* was written after that the Tabernacle was erected in the wilderneſſe, for *Moyſes* writeth of them, as of things heard and knowne amongſt the people.

They are painted as young men, and not like boyes or children, and ſo the Angels appeared in the likeneſſe of young men *Mark.16.5. And entring into the Sepulchre they ſaw a young man ſitting on the right ſide cloathed in a long white garment.*

The Angels are painted as young men.

They are made in a comely forme and wel-favoured, whereas the Divell (although he can transforme himſelfe into an Angel of light) appeareth uſually in terrible and evill favoured ſhapes therefore there is but one word in the Syriacke both for the Raven, Inke, and for the Divell; becauſe hee appeareth blacke like the Raven.

They are painted in a comely forme.

רֵיהּ { *corvus* *atramentum* *diabolus.*

They are not painted with foure faces, as it is commonly holden, for [*panim,*] *facies. Ezek.1.10.* is not taken for the face, but for the forme or habite, *Luk.9.53. And they did not receive him, becauſe his face was, as though he would goe to Ieruſalem,* that is, his habite; hee lookt as though hee would goe to *Ieruſalem.* So the Cherubims in ſome things they lookt like man in their faces; they went ſtreight up as having legs and thighs, then they were like the Lion in ſomething; in their necke and breſt like the creſt of the Lion; and like the Eagle in their wings, and like the Calfe or the Oxe in their feet, therefore thoſe are miſtaken who thinke that they had foure faces, and from them the *Egyptians* borrowed their *Sphinges*, 1 *Maccha.3.48. And they laid open the booke of the Law wherein the heathen had ſought to paint the likeneſſe of their Images*, that is, they ſought to paint their Images like the Cherubims; the man in the

The Cherubims had not foure faces but foure ſhapes or habits.

פָּנִים *ſignificat aſpectum, formam vel habitum.*

Cherub hath the face, becauſe man of all viſible creatures is the moſt underſtanding, and is Lord over the reſt.

What their wings ſignified.

They had wings to ſignifie their readineſſe and protection, and *David* alludeth to this. *Pſal.*17.18. *Hide me under thy wings*, and the King of *Tyrus* is called a Cherub, becauſe of his protecting the people that were under him, *Ezek.*28.14.

When one forme of the Cherubims is expreſſed all the reſt are underſtood.

When a Cherub is deſcribed by any of theſe foure all the reſt are to be underſtood. Example, 1 *King.*7.29. *And on the borders that were betweene the ledges, were Lions, Oxen, and Cherubims*; [*And*] here, is *exegeticum*, and not *copulativum*, that is, he made Cherubims which had the likeneſſe of Oxen and Lyons.

They had ſixe wings, with two they covered their faces, and with two they covered their feet, and with two they did flee, and it is probable that the Cherubims in the Tabernacle and Temple had ſixe wings alſo, although they did not flie, two to cover their faces, two to cover their feet, and two ſtretched out: their feet were covered, the Lord would not have them to appeare naked; therefore yee ſhall ſee when they appeared to men they appeared cloathed, *Act.*1.10. *Two men ſtood by them in white apparell.* So *Mark.*16.5. and the Prieſts are commanded to put on breeches, when they come before the Lord, to cover their nakedneſſe, *Lev.*10.26. *Ezek.*24.18.

The Lord would have the Cherubims covered and not to appeare naked.

The wings are put for their hands.

They are made with wings, and, in that viſion of *Ezekiel*, with *hands under their wings*, *Ezek.*1.8. but where they are deſcribed with wings, and no mention made of their hands, then their wings ſerved them for hands, and ſo the Hebrewes put a wing for a hand, *Pſal.*74. *If there be iniquitie in mine hands*, in the Hebrew it is [*becaphai*] in my wing.

בכנפי in alis vel manibus meis.

And they appeared in theſe formes, *quas non ant Chri-*

ſti

ſti trophæum, which ſheweth Chriſts triumph and victorie; who was borne as a man; killed as a Calfe; roſe like a Lyon; and aſcended like an Eagle: and ſo in the revelation made to *Iohn*, were *foure beaſts full of eyes before and behind, and the firſt beaſt was like a Lyon, and the ſecond beaſt like a Calfe, and the third beaſt had the face of a man, and the fourth beaſt was like a flying Eagle*, *Revel.* 4.7.

The divers formes of the Cherubims ſignifie Chriſts glorious triumph.

Now let us obſerve the difference betwixt the Cherubims in the Tabernacle and the Cherubims in the Temple; there were but two in the Tabernacle, and foure in the Temple; thoſe who ſtood in the Tabernacle looked downward with their faces towards the propitiatorie, but two of the Cherubims which were in the Temple, and ſtood upon the ground, looked with their faces to the entrie of the Temple, and they had their wings ſtretched out, not as their wings which ſtood upon the Arke in the Tabernacle; and the ſignification was this, that now their charge was to bee extended, and the Gentiles were to be called to waite upon them alſo.

The difference betwixt the Cherubims in the Temple and Tabernacle.

Againe, marke a difference betwixt the Cherubims in *Ezekiels* viſion, & theſe in the Tabernacle and Temple. In *Ezekiels* viſion they are deſcribed full of eyes, but in the Temple and Tabernacle they are not ſo deſcribed: they are deſcribed full of eyes, πολυόφθαλμοι, to ſignifie that the Lord whom they attend is full of eyes, and ſeeth all things.

Difference betwixe the Cherubims which *Ezekiel* ſaw, and them in the Tabernacle and Temple.

Thoſe Cherubims in *Ezekiels* viſion moved, but theſe in the Temple and Tabernacle ſtirred not; when theſe moved, they moved forwards, but never backeward or in a circle, they ſtood ſtill at the commandement of the Lord, or went forward at his commandement.

In *Iſaiahs* viſion they cryed *holy, holy, holy, is the Lord*

of hoſts, Eſa.6.13. but in *Ezekiels* viſion they made but a ſound or a noyſe.

What an Angell is.

Of this which hath beene ſayd wee may deſcribe a Cherub or an Angell after this manner, An Angell is a creature moſt underſtanding, moſt ſtrong, moſt ſwift, and moſt obedient. Firſt, they are moſt underſtanding, therefore they have the face of a man, and they are full of eyes, to teach us that they exceed man in knowledge, men are but *ratiocinantes creaturæ*, reaſoning creatures, and they are *intelligentes creaturæ*, underſtanding creatures; they learne *hoc poſt hoc, ſed non hoc ex hoc*, one thing after another, but, not one thing of another, as men doe.

Queſt. Why was the blood then commanded to be ſprinkled upon the Lintels of the doores of the *Iſraelites* in *Egypt*, but to teach them to paſſe by their houſes, as we are led by the Signe to know the houſe?

Anſw. The blood was not ſprinkled upon the Lintels of the doores for the Angels cauſe, that they might bee led to know the houſes by this ſigne, but it was to confirme the *Iſraelites* that the Angels ſhould not deſtroy them.

אבירים *Robuſtiſſimi.* The ſecond property of Angels is their ſtrength, repreſented by the Lyon, and therefore they are called *the ſtrong ones, Pſa.78.25.* one of them killed *an hundred foureſcore and five thouſand in one night, 2 King.19.35.*

The third property of the Angels is their ſwiftneſſe repreſented by the Eagle, one Angell killed all the firſtborne of *Egypt* in one night, *Exod.12.29.*

The fourth property is their obedience repreſented by the Oxe, therefore we pray, *thy will bee done in earth as it is in heaven, Matth.6.10.*

Concluſion. The Concluſion of this is, this doth miniſter great comfort to the faithful, that they have ſuch miniſtering ſpirits attending upon them continually, to keepe them, in all their wayes; *Alexander* the Great ſlept ſoundly

The children of God have protection by the Angels.

one

one night when the enemy was neere by him; and being asked how he could ſleepe ſo ſoundly; he anſwered, becauſe *Parmenio* waked: So may the children of God *lye downe in peace and ſleepe, Pſal.* 4.8. becauſe they have [*gnirin*] the *watchfull ones* attending them, *Dan.* 4.17. *Salomon had ſixtie valiant men of the valiant of Iſrael having all ſwords becauſe of feare in the night, Cant.* 3.7, but the children of God have more ſtrong and valiant ones waiting upon them, ſo that they need not be affraid neither in the day or in the night.

עירין vigilantes.

CHAP. X.

Of the golden Candleſticke.

A ceremoniall Appendix of Command. 2.

Exod. 25.31. *And thou ſhalt make a Candleſticke of pure Gold, of beaten worke ſhall the Candleſticke bee made; his ſhaft and his branches, his bowles, his knops, and his flowers ſhall be of the ſame.*

THe matter of which this Candleſticke was made, was pure Gold, and it had a *ſhaft, branches, bowles, knops* and *flowers.*

The ſignification of the Candleſticke.

The pure gold ſignified how excellent the word of God is, *Pſal.* 19.10. *more to be deſired are they then gold, yea then much fine gold*

We are not curiouſly here to ſeeke the difference of the knops, branches and flowers, but onely to reſt in the generall, that the Candleſticke ſignified the Word.

The Candleſticke had ſeven branches, it ſignified

The branches of the Candleſtick ſignified the divers gifts beſtowed upon the Church.

the divers gifts beſtowed upon his Church by the word. and *Iohn* alludeth to the ſeven branches of this Candleſticke, *Revel.* 1.13. *And in the midſt of the ſeven Candleſticks one like the Sonne of man cloathed with a garment*; this was but *typus arbitrarius*, or an alluſion; for the golden Candleſticke was not made to bee a type of the ſeven Churches of *Aſia*, but it is onely an alluſion to it. So *Prov.* 11.30. *The fruit of the righteous is a tree of life*, here is an alluſion onely, that it is like to the tree of life.

Alluſion.

Alluſion.

The oyle of the Tabernacle was pure oyle.

The oyle which was in this Candleſticke was pure oyle, *Lev.* 24.2. *Command the children of Iſrael that they bring unto thee pure oyle Olive, beaten, for the light, to cauſe the lampes to burne continually*: This pure oyle is called *golden oyle*, or *gold* for the purity of it, *Zach.* 4.12. becauſe the oyle was bright, cleare and gliſtering like gold. So *Iob* 37.22. *Gold commeth out of the north*, that is, faire and cleare weather. It was *beaten oyle*, to ſignifie with what paine and travell the word is prepared, and with patience preached and made to ſhine in his Church.

זהב *aurum, hic eſt oleum ſic dictum, quòd purum ſplendidum & nitidum fuit & ſine mixtura.*

No Waxe might be burnt in theſe lampes, becauſe Honey was uncleane, therefore Waxe was uncleane; Honey might be in no Sacrifice, becauſe it fermenteth, *Lev.* 2.11. So no Waxe might ſerve for light. So there was no ſilke in the Tabernacle, becauſe the Worme which maketh ſilke was an uncleane thing.

שבלי *baccæ*

שבלי *ſpicæ*

The Prophet *Zacharie* in a viſion ſaw two Olive branches emptying themſelves thorow the two golden pipes into the Candleſticke, and they are compared to two eares of corne, becauſe they were full of Olive berries, as the eares were of graines.

What the two Olive trees were in the viſion of *Zacharie.*

Theſe Olive trees were the cauſe of the preſeruation of the Church, and the cauſe of the maintenance in the Candleſticke.

The two annointed ones which ſtand before the Lord of the

*the whole earth, verſ.*14. *Targum* paraphraſeth them to bee *Zerubbabel* and *Ioſhua*, who repreſented the Church and Common-wealth.

The Lord commanded to make ſnuffers of pure gold for the ſnuffing of the lampes, and ſnuffe-diſhes to receive the ſnuffe; he would have the ſnuffe taken from the light, to ſignifie that he would have the word kept in ſinceritie and puritie; and he would have the ſnuffers of gold, to teach them to be blameleſſe and holy, who are cenſurers and correctors of others; and he would have the ſnuffe-diſhes of gold, to teach them that the covering of the offences of their brethren was a moſt excellent thing.

The ſnuffers of gold what they ſignified.

Laſtly, in what manner the Prieſts dreſſed the lamps; when the lampe was out, he lighted it, and when it was not out, hee dreſſed it; when the middlemoſt lampe was out, he lighted it from the Altar; but the reſt of the lampes every one he lighted from the lampe that was next; and he lighted one after another, to ſignifie, that one Scripture giveth light to another; and they ſay in the *Talmud*, that the cleanſing of the innermoſt Altar was before the trimming of the five lampes; and the trimming of the five lampes before the blood of the daily ſacrifice; and the blood of the daily ſacrifice before the trimming of the two lampes; and the trimming of the two lampes, before the burning of incenſe.

The manner how the Prieſts trimmed the lampes.

That the Prieſts ſhould order and trimme the lamps, ſignifieth how Chriſt and his Miniſters ſhould continually looke unto the purity of doctrine and preaching of the light of the Goſpel, from evening to morning in the darke place of this world, *until the day dawne, and the day ſtarre ariſe in our hearts*, *Rev.*1.13. 2 *Pet.*1.19.

The ſignification of the trimming of the lampes.

CHAP.

CHAP. XI.

Of the Table of the ſhewbread.

A ceremoniall appendix of Command 2.

Exod. 25.23. *Thou ſhalt alſo make a Table of Shittim wood, &c. verſ.* 30. *And thou ſhalt ſet upon the Table ſhewbread before me alway.*

THe Lord commanded to make a Table, and to ſet twelve loaves upon it.

The loaves repreſent the Church.

Firſt, the Church is repreſented by loaves here; as many graines make up one loafe: ſo many beleevers make up one Church, 1 *Cor.* 10.17 *for we being many are one bread.*

The loaves made of fine floure.

Secondly, theſe loaves were made of fine floure, and not of barley which was a baſe graine, and therefore uſed in no other ſacrifice, but in the offering for jealouſie, *Num.* 5.15. So *Gideon* repreſented by a barley cake, *Judg.* 7.13. and I bought her for ſo many Homers of Barley, *Hoſ.* 3.2. but the Wheate was moſt excellent graine, and the floure of the Wheat was moſt excellent bread, *Deut.* 32.14. *hee made them eate the fat of the kidneys of Wheate.*

The twelve loaves repreſented the twelve Tribes. The Tribes were repreſented by many things.

Thirdly, there ſtood twelve loaves upon this Table, to repreſent the twelve Tribes who came of the twelve Patriarchs: theſe twelve Tribes were repreſented by many things, by the twelve ſtones ſet up in Iordan, and ſo by the twelve ſtones ſet up in the land of Canaan. So by the twelve ſtones ſet upon the breaſtplate of *Aaron*, and upon his ſhoulders in onyx ſtones. So by Canaan divided into twelve parts; and from them the twelve Apoſtles

Apoſtles in the New Teſtament: and the new *Ieruſalem* built upon twelve foundations, *Rev.*21.14.

Theſe twelve loaves ſtood before the Lord; therefore they were called *panis facierum* or *propoſitionis*, the ſhew bread, and they ſignifie that the Church is alwaies the object of the eye of God, and therefore he ſaith, ſet up no Idoll, [*gnal panai,*] in my preſence.

Why called ſhewbread.

עַל פָּנָי׃

They were removed every Sabbath, and new loaves put in their places; to ſignifie the renewing of the graces of God to his Church.

Why the bread was removed every Sabbath.

None might eat of theſe loaves, but the Prieſts who ſerved in their courſe that weeke, and their Sonnes; the Prieſts daughter did not eat of this bread when ſhe was a widow, and returned home to her father againe, but ſhe might eat of the leſſe holy things, after that ſhe had returned to her fathers houſe, *Levit.*22.18. So wee being married to the Law, and it having dominion over us, *Rom.*7.1. wee were out of our fathers houſe, and might not eate of his holy bread; but being *dead to the Law*, *Rom.*7.4. and divorced from our ſinnes, as widowes, we may come home to our fathers houſe, and be partakers of the holy things.

Who might eat of the ſhewbread.

The Prieſts ſo long as they were in this holy ſervice, and eate this holy bread, they were not to keepe company with their wives; for this was a part of their ceremoniall uncleanneſſe, *Exod.*19.14. *Moyſes* commanded them to *waſh their cloathes*, and *not to come at their wives*. This abſtinence, 1 *Sam.*21. is called *via munda*, a cleane way; and to eate in this uncleanneſſe, is called *via polluta*: When *David* in neceſſitie came to *Ahimelech* the Prieſt to aske bread for him and his men, the Prieſts had no common bread to give them, but this holy bread: this bread the Prieſts ſayd they might not eate of it, if they were in *via polluta*, and their veſſells not ſanctified: by *via polluta* is meant here to keep company with

The legall ſanctification of the Prieſts.

How *David* asked the ſhewbread.

with their wives, and by the ſanctification of the veſſels is meant the ſanctification of our bodies, for our bodies are called our veſſels, 1 *Theſſalon.*4.4. *That every one of you ſhould know how to poſſeſſe his veſſell in ſanctification and honour.* And that this is the meaning, it is cleare by *Davids* anſwer, when he ſaith, *they have abſtained from women this three dayes*, 1 *Sam.*21.

Our bodies called our veſſels.

In their neceſſitie *David* and his men might eate of this ſhewbread although they were not prieſts; and it had not beene lawfull for them to have eaten of this bread if they had had any other bread; but if they had beene uncleane this way, they might not have eaten this bread at all: ſo that there were ſome ſorts of legall uncleanneſſe greater than others.

The Church of *Rome* from this place goes about to prove, that miniſters, becauſe they handle holy things, ſhould abſtaine from marriage; as the Prieſts were to abſtaine from their wives when they were to eate this holy bread, and ſo they ground many other of their ordinances upon the Leviticall Law, as none might be a Prieſt that had any irregularitie or defect in him, as *defectus Natalium*, a defect in his birth, as if he had been a baſtard: or *defectus perſonæ*, a defect in his perſon, and a number ſuch, which are legall ceremonies, and bind not the Church now. There is *duplex caſtitas, abjuga & conjuga*; *abjuga* is that ſort of chaſtitie, when a man liveth chaſtly out of mariage; *conjuga* when hee liveth chaſtly in mariage, *Heb.*13.4. *mariage is honorable in all, and the bed undefiled*, and if they would conclude any thing out of this place, it would not inferre thus much, the Prieſts abſtained from this holy bread but twice in the yeare, becauſe there were foure and twenty courſes of them, and they ſerved but weekely, and ſo long as they ſerved they abſtained from their wives, this will not inferre their concluſion: therefore thoſe who

The Church of *Rome* erres in drawing arguments from the Leviticall ceremonies.

Caſtitas { *abjuga* / *conjuga*.

who ſerve under the Goſpel ſhould live altogether unmarried. This argument might be rather inverted againſt them this wayes, the Prieſts under the law were married: therefore the Prieſts under the Goſpel may marry.

What argument may be drawne from the Prieſts mariage.

And laſtly, *theologia ſymbolica non eſt argumentativa*, thoſe concluſions hold not which are deduced after this manner from types which are not deſtinate types.

The Concluſion of this is, the Lord looketh upon his Church continually; therefore the Church ſhould look back againe to him continually; and as *the Angels behold the face of God continually in glory*, *Mat.* 18.10. So ſhould the Church behold the face of the Lord in his word, *as in a glaſſe*, 1 *Cor.* 13.12. and as *Zedekiahs* Courtiers had this credit, *to ſee the Kings face alwayes*, 2 *King.* 25.19. So the Church ſhould ſtudie to ſee the face of the Lord continually.

Concluſion 1.

Secondly, if ſuch legall cleanneſſe was required of the Prieſts when they came to eate the ſhewbread, much more is morall holineſſe required in us, when we come to eate the holy bread in the Sacrament.

Concluſion 2.

CHAP. XII.

Of the Altar.

A ceremoniall appendix of Command. 2.

Exod. 27.1. *And thou ſhalt make an Altar of Shittim wood five cubits long, and five cubites broad, &c.*

THere were typicall Altars under the Law, and the myſticall Altar Ieſus Chriſt, ſignified by them under the Goſpel.

The

Two Altars.

The typicall Altars under the Law were the Altar of burnt-offering, and the Altar of incense; the Altar of burnt-offering under the Law in the Wildernesse was built of earth, in the Temple it was made of wood overlayd with brasse; and the Altar of incense was made of wood overlaid with gold.

The matter of the Altars.

Why the Altar in the Wildernesse was made of earth, and not of hewen stone.

The Altar of burnt-offering in the Wildernesse was made of earth, and the Lord would have it made of earth onely, because he would not have it permanent, to remaine after they were gone out of the wildernesse; and he would not have it made of hewen stone, to signifie, that mens inventions doe but pollute the worship of God, *Exod.* 20.25.

Moyses Altar and *Salomons*, in what they agree.

The Altars of *Moyses* Tabernacle, and *Salomons* Temple were the same in matter, and forme; *Moyses* made his of Shittim wood, and *Salomon* made his of Cedar wood; and the substance was all one, although different in colour, and name onely.

They differed in their bases, height, breadth, and length.

They differed in their bases, the proportion was double; there were two bases of the Altar in the Tabernacle, and foure in the Temple. Secondly, they differed in height, there was a triple proportion, three, and ten, *Moyses* Altar was three cubits high, and *Salomons* Altar was ten cubits high. Thirdly, in length & breadth, there was a fourefold proportion; the Altar of *Moses* was five cubits long, and five cubits broad; and the Altar of *Salomon* was twenty cubits long, and twentie cubits broad.

Salomon made all the vessels of the Temple except the Arke.

Salomon made all the vessels that pertained to the house of the Lord, the Altar of gold, the Table of gold whereupon the shewbread was, and the Candlesticke, 1 *King.* 7.48. but he made not a new Arke, because Christ who was represented by the Arke, *is the same yesterday, and to day, and for ever, Heb.* 13.8.

Quest.

Why doth not *Ezekiel*, when he describeth the new Temple, make mention of the Arke and the Candlesticke,

ſticke, as he doth of the Altar and the Temple it ſelfe at large?

Anſw.

Why *Ezekiel* maketh no mention of the Arke and Candleſticke in the ſecond Temple.

Becauſe there was not an Arke to bee in the ſecond Temple, and the light of that Candleſticke was not lighted with fire from the heaven, as in the Tabernacle and firſt Temple; and thus the Scriptures in wiſedome doe paſſe many things; and out of the ſilence of the Scriptures wee may learne ſometimes; as when the Scripture paſſeth by *Melchizedecks* father and his mother: So when the Scripture ſetteth downe the curſes at large upon mount *Ebal*, and the bleſſings are concealed; to teach us, that the Law curſeth us for the breach of it and that the bleſſings are reſerved for the Goſpel, *Matth.5.*

Why the curſes in the Law are expreſſed, and the bleſſings concealed.

The golden Altar had a crowne round about it, as the Arke of the Teſtimonie had, and the Table of ſhewbread.

The hornes of the golden Altar, what they ſignified.

There aroſe foure hornes from the crowne of the Altar, every one in the forme of a broach ſmall in the top, which ſignified the ſtrength which was in Chriſt, who was able to overthrow *that Lord with two hornes*, *Dan.6.8.* and *all the hornes of the wicked*, *Pſal.75.11.*

The place where they emptyed the Altar of the aſhes, was not towards the holieſt of all.

It had a hole like a window in the eaſt ſide, to take out the aſhes which fell thorow the grate, as the braſen Altar, and this was upon the eaſt ſide of the Altar, and not towards the holieſt, to ſignifie that impurity ſhould be farre from the holieſt of all. This golden Altar was called *the Table of the Lord*, *Mala.1.7.*

Why the Apoſtle maketh no mention of the golden Altar, but onely of the golden cenſer.

The Apoſtle, *Heb.9.4.* maketh mention of the golden cenſer onely, and not of the golden Altar; and this he doth to ſignifie that this was the laſt period of the Leviticall ſervice to be done away; for the laſt thing which the Prieſt did when he came out of the Temple, was to hold up incenſe with his cenſer.

The High-prieſt when he went into the holieſt of all once

Why the High-priest left the censer in the holiest of all.

once in the yeare he left the golden censer there for the whole yeare, *Heb.* 9.4. to signifie that this Leviticall service was to be layd downe, and that Christs intercession indureth for ever, and the Apostle passeth by all these things without the vaile, to signifie that the ceremonies without the vaile were to be abolished.

The Angell appeared to *Zacharias* when he was offering incense.

At the right side of this Altar the Angell appeared to *Zacharias*, *Luk.* 1.11. and first he appeared to him at the time of incense, when all the rest of the ceremoniall service was ended, and when hee had done all things which were requisite in the first Tabernacle; as dressing of lamps, sacrificing, putting bread upon the Table every Sabbath; to teach us, that now Christ was to come when the ceremonies were drawing to an end.

Why the Angell appeared to *Zacharias* the father of *Iohn* the Baptist.

Againe, he appeared to *Zacharias* who was the father of *Iohn* the Baptist, to signifie that now Christ was neere comming, because *Iohn*, *Zacharias* sonne, his forerunner was now at hand.

Why he appeared to *Zacharias* an inferior Priest.

Lastly, he appeared to *Zacharias* an inferior Priest, and not to the High Priest, to signifie that *Iohn* should be but a servant, and one that should not thinke himselfe worthy to loose the latchet of Christs shooes.

The signification of the brasen Altar.

The Altar for the burnt-offering was covered with brasse, and it signified Christs passion, as the golden Altar signified his intercession; and as none might goe to the golden Altar to offer incense, but he who might goe to the brasen Altar and offer sacrifice; so we have no mediator of intercession but he that is the mediator of our redemption. This Altar was a large Altar in *Salomons* time, twentie cubits in length, and twentie in breadth: when there was a great sacrifice upon this Altar it was filled to the corners, and *Zachariah* alludeth to this, *they shall be filled like bowles, and as the corners of the Altar*, *Zach.* 9.15.

Allusion.

When the Sacrifice was accepted of the Lord, they tooke

tooke this for a signe that it was all turned to ashes, and they prayed, *the Lord turne thy sacrifice to ashes, Psal.* 20.3.

A signe of the acceptation of the Sacrifices.

This Altar had hornes as the golden Altar had; and they that were to offer a sacrifice, delivered the beast to the Priest, and he tyed it to the hornes of the Altar, and from hence he tooke it to the north gate and killed it, and then the Priest cut it in so many quarters, and laid it upon the Altar and burnt it, and *David* alludeth to this, *Psa.*118.27. *Bind the sacrifice with cords, even unto the hornes of the Altar.*

The Sacrifice was tyed to the hornes of the Altar.

Allusion.

There was one border about the Altar above, and another at the foot of it, and there was a great ditch about the Altar where the blood of the beastes was poured, which were killed; this blood was brought from the north gate, and sprinkled upon the hornes of the Altar, and it ranne downe to the foot of the Altar, into that ditch where the rest of the blood was poured, and it was all carried through secret passages to the brooke *Kidron*, and *Iohn* alludeth to this, *Revel.*6.9. *I saw under the Altar the soules of them that were slaine for the word of God.*

The blood of the beasts sprinkled upon the Altar, and poured under the Altar.

Allusion.

The border went round about the foot of the Altar, that no man might fall into this deepe ditch where the bloud was poured. So the Lord commanded them to make battlements about their houses, for the safety of men, *Deut.*22.8. and so there was *peribulum* or a wall round about the Temple to save the people that none fell over, because it stood upon a hill.

The Lord placed the brasen Altar in the midst of the Court, but *Ahaz* tooke it out of the owne place, and set it upon the north side of the Altar of *Damascus*, 2 *King.*16.14. even in that place where the Idoll of jealousie was set up at the north gate, *Ezek.*8.5. and here the glory of the Lord appeared at his owne Altar,

How *Ahaz* removed the brasen Altar.

when he teſtified unto them by his apparition, that hee was to leave his Temple for their Idolatry, *Ezek.*8.4. this viſion of *Ezekiel*, was in *atrio gentium*, in the court of the Gentiles; but when the Lord was to give ſentence againſt them, he came to *the threſhold of the doore*, *Ezek.*10.4.

Why *Salomon* ſacrificed in the midle of the Court.

Becauſe this braſen Altar was not large enough to containe all the Sacrifices, therefore *Salomon* hallowed the middle of the court, where he ſacrificed the reſt of the ſacrifices, 1 *King.*8.64. *David* and *Salomon* being Prophets, and immediatly directed by the Spirit of God, added ſome-things which were not in the Tabernacle, as *David* for conveniencie cauſed the Prieſt to enter in the ſervice of the Tabernacle when they were twentie five yeares of age; whereas the Prieſts before did not enter in their miniſterie to ſerve in the Tabernacle, untill they were thirtie yeares of age. So *Salomon* for conveniencie hallowed the middle court for the ſacrifices, becauſe the braſen Altar could not containe all the ſacrifices at that time, being an extraordinarie ſacrifice.

David and *Salomon* added many things which were not in the Tabernacle.

Somethings added in the Temple for ſignification.

Secondly, ſomething was added in the Temple for ſignification, as *Salomon* added two Cherubims in the Temple which were not in the Tabernacle; to ſignifie that the Gentiles were to be called, and that the miniſterie of the Angels ſhould be extended to them.

Somethings added in it for order.

Thirdly, ſomething was added for order, as *David* divided the Prieſts in foure and twentie orders; but none of the Kings of *Iudah* elſe did the like, neither *Ioſias* nor yet *Hezekiah*; becauſe they were not Prophets, as *David* and *Salomon* were.

Queſt.

Whether ſhould any Altar bee retained now in the Church or not?

Anſw.

The Fathers call the Table of the Lord an Altar by alluſion.

The fathers by alluſion called the Table of the Lord an Altar, but when they ſpeake this, they meane not properly

properly of an Altar; but onely they call it so, because it carrieth a remembrance of that sacrifice once offered.

Foure sorts of Altars.

There are foure sorts of Altars; *typicum, mysticum, metaphoricum, & falsum*, a typicall, mysticall, metaphoricall, and a false Altar; the typicall Altar, was that under the law; mysticall, as Iesus Christ, *Heb.* 13. 10. *Wee have an Altar whereof they have no right to eate which serve the Tabernacle*; metaphoricall, as the fathers call the Table an Altar; and the false Altar, is the Romish Altar, upon which they would offer Christ daily, and crucifie him againe.

Conclusion.

The Conclusion of this is, Christ our High-priest differed farre from the Leviticall Priesthood, he sitteth at the right hand of God when he presenteth our prayers, and offereth them up unto the Lord, whereas the Priests stood at the Altar under the Law when they sacrificed, but they who offer him daily anew againe in a sacrifice for the quicke and the dead, doe bring him in standing, as though his priesthood were not above the Leviticall priesthood.

CHAP. XIII.

Of the Sacrifices in generall.

A ceremoniall Appendix of Command. 2.

1 *King.* 8. 62. *And the King and all Israel with him offered Sacrifice before the Lord, &c.*

What they offered in their Sacrifices.

IN their Sacrifices they offered beasts and fowles, the beasts were the Ram, the Lamb, the Bullocke,

and the Goate, the fowles were the Turtle dove, the Pigeon, and the Sparrow in the ſacrifice of Leproſie.

The beaſts which were to be offered to the Lord, behooved to have no blemiſh in them, in the originall it is *mum*, which the *Seventy* tranſlate, μόμον, which is, *worthie of blame*; *Immaculatum*, ἄμωμον, that is, *without blot*, *Levit.26.16. The man that hath any blemiſh ſhall not offer to the* Lord; then he explaineth what hee meaneth by blemiſh; when they offered the lame, the blind, the ſicke: and contrary to this is that which wee call *Immaculatum*, *Cant.1.Thou art faire my ſpouſe, and there is no blemiſh in thee*, that is, there is no deformitie in thee: *mum* here is not taken for *a ſpot*, as though a ſpotted beaſt were uncleane: for then the Badgers Skinnes which covered the Tabernacle had been uncleane; the Badger is called *ſheſh*, becauſe it hath ſixe ſpots upon it, as the Hebrewes marke.

מום
μόμον *Maculatum.*

What is meant by blemiſh.

שש

They might offer nothing that was defective, or wanted any member, *Levit21.25. Bovem aut ovem ſuperfluum aut diminutum*, that is, if it had a member more, or wanted a member, they might not offer it; therefore the Hebrewes ſay, that when they offered Bullockes, they were Buls and not Oxen; becauſe no *beaſts might bee offered to the Lord which were lacking in their parts*, *Levit.22.23*, and as an Eunuch might not ſerve before the Lord: So neither might an Oxe be offered to the Lord. Therefore [*ſhor*] *bos*, the Chaldee paraphraſt ever paraphraſeth it [*thor*] *taurus*.

Nothing which was defective or ſuperfluous in the parts of it might be offered.

The Iewes marke that there are fiftie blemiſhes which diſable a beaſt from being a ſacrifice, five in the eares, three in the eye-lids, ſixe in the mouth, eight in the eye, three in the noſe, twelve in the members of generation, ſixe in the feete, foure in any part of the body, and three beſide over all the body: and moreover the beaſt might not bee ſacrificed untill it had beene

The blemiſhes that hindered a beaſt from being a Sacrifice.

eight

eight dayes old, *Levit.*22.27. ſo if it had lien with one of another kind, *Levit.*19.19. or if it had killed a man, *Exod.*20.28. or if it were the hyre of a whore, or the price of a dogge, *Deut.*23. None of theſe might be offered to the Lord.

Every Sacrifice when it was ſacrificed to the Lord, it was changed from the uſe in which it was before, and there was *deſtructio rei oblatæ*, a deſtruction of the thing offered. If they were living things, they were killed; if they were liquid things, they were poured out; and if they were ſolid things, they were bruiſed, and burnt, as corne: now in the maſſe the Papiſts cannot tell what deſtruction is there, whether there be *phyſica mutatio*, a phyſicall change there or not: therefore they cannot tell whether it be a ſacrifice or not.

Every Sacrifice was changed when it was offered.

That which was living was killed and cut downe, *per ſpinam dorſi* thorow the chaine bone of the backe; and the Apoſtle alludeth to this, *Heb.*4.13. *all things are naked and* τετραχηλισμένα *opened unto the eyes of him with whom we have to doe*, that is, cut up as the ſacrifice, and layd naked before him; and Chriſt alludeth to this cutting up of the Sacrifice, *Matth.*24.51. διχοτομήσει *he will cut him aſunder, and give him his portion with hypocrites.* If they be not ſacrifices now to the Lord, hee will cut them like ſacrifices in his wrath.

The living Sacrifice was cut downe thorow the back-bone. *Alluſion.*

Alluſion.

Thirdly, every Sacrifice was ſalted with ſalt, *Lev.*2.13. *And every oblation of thy meat offering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.* So *Marke* 9.49. *every ſacrifice ſhall be ſalted with fire*, this might ſeem at the firſt an improper ſpeech, for if we marke not wherein the compariſon ſtandeth, we may miſtake it, *Cant.*5.13. *thy lippes are like the Lillie*; If the compariſon bee not rightly marked we may eaſily be deceived, for the com-

Every Sacrifice had ſalt joyned with it.

When things are compared we muſt marke diligently wherein the compariſon ſtandeth.

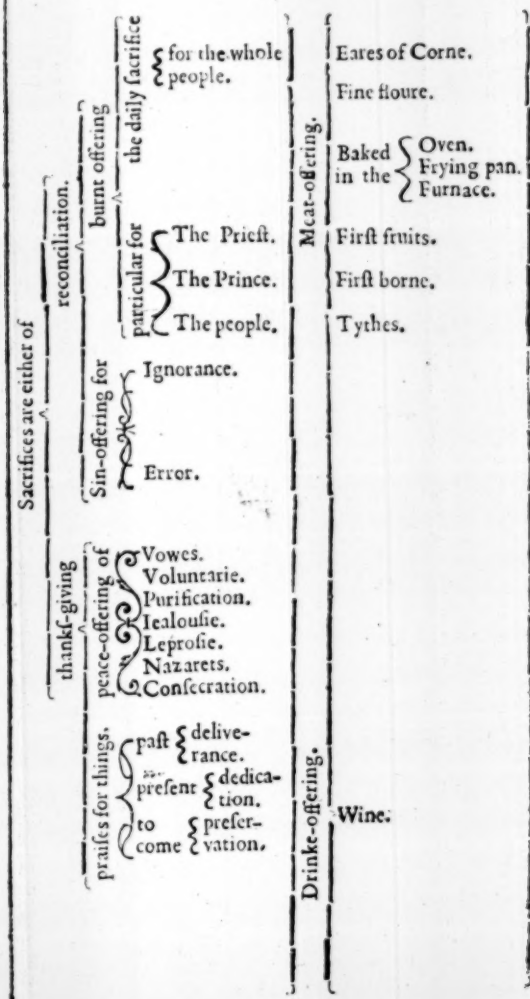
mendation of the lips of the Church, *Cant.* 4. 5. was that *her lips were like Scarlet*, then to make them white like the Lilie were impertinent: therefore the compariſon is here in the ſmell, as before it was in the colour: ſo *Num.* 12. 10. *Miriam was leprous as the ſnow*, the ſnow is not leprous, but the compariſon ſtandeth in the colour, ſhe was white in leproſie like the ſnow. So the compariſon betwixt the fire and the ſalt is not in the ſeaſoning; but in the eating out of the corruption, and if they will not this wayes be ſalted, the Lord will ſalt them with another ſort of fire, with that burning fire of his wrath; they who would not quite theſe ſinfull members, hand, foot, and eyes, and who give offences to their brethren, ſhall bee ſalted with fire, but the childrsn of God as they are baptized with this heavenly fire and water; ſo they will bee ſalted with this ſalt and fire.

Alluſion.

They might have no leaven in their ſacrifices, *Levit.* 2. 11. except in ſome few offerings of thankeſ-giving, *Levit.* 7. 13. to ſignifie that the Lord would gratiouſly accept of our ſervice, although mixed with many infirmities which in his mercie hee pardoneth in Chriſt, 1 *Ioh.* 8. 9.

But in all other ſacrifices he forbiddeth both honey, and leaven; he forbiddeth honey as well as leaven: the ground of this is naturall, becauſe honey fermenteth as leaven; this leaven figured ſinne of all ſorts both in doctrine and manners, *Luk.* 12. 1. *Matth.* 16. 6. 1 *Cor.* 5. 8. *purge out the old leaven*, that is, corruption in manners.

The Table of the Sacrifices.



In the burnt offering the fat and the blood the Lords, the flesh all burnt, and the skin the Priests.

The Priest got no part of that sin-offering whose blood was sprinkled upon the golden Altar.

In other sin-offerings where the blood was sprinkled but upon the brasen Altar, the fat & the blood were the Lords, the flesh belonged to the Priest The sin-offering had no meat-offering or drinke-offering.

In the peace-offering the fat and the blood the Lords, the breast and the right shoulder the Priests, and the rest belonged to the offerer.

In the meat-offering a handfull of the floure, a little of the salt, oyle, incense, and wine offered, and the Priest got the rest.

Sacrifices of praise some were to be eaten before the Lord, some in *Ierusalem*, and some at home.

The offering of Iealousie had no incense in it.

No Sacrifice without Salt.

CHAP. XII.

Of the Sacrifices in particular, and firſt of the burnt offering.

A ceremoniall Appendix of Command. 2.

Levit. 1. 2. *If his offering be a burnt offering, &c.*

THere were ſome ſacrifices which were commanded by the Lord, and ſome which were voluntarie ſacrifices, as free will-offerings, and ſuch.

The ſacrifices which were commanded, ordinarie and inſtituted by God, were five; Firſt, the burnt offering commanded here in *Levit.* 1. Secondly, the meat-offerings in *Levit.* 2. Thirdly, the peace-offerings, Fourthly, ſinne-offerings in *Levit.* 4. And laſtly, treſpaſſe offering in *Levit.* 5. 15.

Of the daily Sacrifice.

Their daily burt offering was a Lambe offered morning and evening, and this was furniſhed at the charges of the common treaſurie of the Temple, and not by any particular man. It was called *Sacrificium juge*, the *continuall Sacrifice*, becauſe it was offered twice every day without intermiſſion, and although other things have this word *tamid*, *continually*, joyned with them as the *continuall bread*, *Num.* 4. 7. *the continuall incenſe*, *Exod.* 30. 8. *the continuall meat-offering*. *Num* 8. 16. yet commonly the daily burnt-offering is meant here, as *Dan.* 8. 11. *and by him (hattamid) the daily was taken away*, that is, the daily ſacrifice.

Why it was called continuall.

הַתָּמִיד put for the daily Sacrifice.

עוֹלָה Holocauſtum עָלָה aſcendere.

The burnt-offering was a ſacrifice which was all burnt to aſhes except the skin and intrals, it was called *gnolah* from *gnalah aſcendere*, and it was called *ignitum Iehovæ*,

Iehovæ, quia igni consumendum, because it was all to bee burnt with fire, *Levit.* 1. and it had *calil* joyned with it, *Psal.* 51. which commeth from *calal* to consume: *calil* is not the adjective joyned to *gnola*, for they disagree in gender, but *calil* here signifieth *mincha*, or the meat offering which was joyned to the burnt-offering.

בליל *Sacrificium totum igne consumendum intendum jungitur cum* עלה *ut Psal.* 51. 12 *& significat perfectum sacrificium à* בלל *perfecit absolvit.*

In this burnt-offering they were to offer a Bullocke, a Ram, a Lambe amongst the beasts; or a turtle Dove or young pigeon of the fowles, and it behoved to bee a male and not a female, and likewise it behoved to bee without blemish, to signifie that puritie and perfection which was in Christ, and our perfection in him, *Heb.* 9. 13. *How much more shall the blood of Christ who through the eternall Spirit offered himselfe without spot to God, purge your consciences from dead works to seve the living God?* It behoved to bee of the best things and the choise of the flocke, to teach us to honour God with our substance, *Prover.* 3. 9. and to serve him with a perfect heart 1 *Chro.* 28. 9.

What was offered in the burnt-offering.

What the burnt-offering signified.

When they offered their sacrifices they kept this order. First, after the beast was killed and layd upon the Altar to be burnt, the offerer brought fine flower mixed with salt and oyle, (for they might not mixe the flower with water) and this part of the Sacrifice was properly called *Immolatio*, then he gave this to the Priest who layd it upon the head of the Sacrifice, and this was called *mactatio* by the Latines, that is *magis aucta & victima macta*. Thirdly, the Priests poured wine upon the Sacrifice which was to be burnt; and this was called *Libatio*, and the Apostle alludeth to this, when hee saith, 2 *Tim.* 4. 6. *I am liber, now I am raedy to be offered up.* Fourthly, Incense was superadded to these, and this was called *Suffitus*, and the Apostle alludeth to this, *Eph.* 5. 2. *Christ hath given himselfe for us an offering and a sacrifice to God for a sweet smelling savour.* Lastly, when

The order which they keepe in burning their sacrifices.

Immolare.

Mactare.

Libare.

Suffire.

Allusion.

Litare.

when the Sacrifice was burning, they offered their ſpirituall Sacrifice with it, and this was called *Litare, precibus à Deo aliquid impetrare*, they prayed unto the Lord that hee would accept of their Sacrifice; therefore their Sacrifices were called *Sacrificia vociferationis, Sacrifices of ſhouting*, *Pſal.* 27.6.

Of the meat Offering.

What was offered in the meat-offering.

THe meat-offering conſiſted of things without life, as of fine floure, oyle and incenſe, *Levit.* 2.2. things which were neceſſarie for the uſe of man were offered here to the Lord, as bread to eate, wine to drinke, ſalt to ſeaſon, oyle to cure, and incenſe to delight the ſmell. So Chriſt our meat-offering is all theſe to us.

Mincha { *acceſſorium* / *per ſe.*

They had two ſorts of meat-offering, *Mincha acceſſorium & mincha per ſe. Mincha acceſſorium* was that which was alwayes joyned with another Sacrifice, and a handfull of it was burnt, and the reſt was the Prieſts; but that which was *Mincha per ſe* which was offered for the Prieſts, was wholly; burnt and not eaten, *Levit.* 6.23.

The floure in the meat-offering was the beſt floure.

The floure which was offered in the meat-offering behooved to be *ſimila pura*, fine floure, without any branne; which ſignified the pure eſtate of Chriſt and all Chriſtians in him.

Alluſion.

There was oyle poured upon it, and the Apoſtle alludeth to this, 2 *Cor.* 1.21. *He that eſtabliſhed us with you in Chriſt, and hath anointed us, is God.* So 1 *Ioh.* 2.27. *the annointing which yee have received of him abideth in you.*

Alluſion.

It had incenſe joyned with it, and the Apoſtle alludeth to this, *Epheſ.* 5.2. *Chriſt hath given himſelfe for us*

an

an offering and a Sacrifice to God for a ſweet ſmelling ſavour.

Somtimes it was baked, and ſometimes fryed in a pan, and *David* alludeth to this, *Pſal.*45.2. *My heart hath fryed or boyled a good matter.* *Alluſion.*

Every Sacrifice had this *Mincha* joyned with it, except the ſinne-offering, and therefore oftentimes it is put for any Sacrifice, as *Pſal.*20. *The Lord remember all thy* [*mincha*] *meat-offerings*, that is, all thy Sacrifices. The meat-offering oftentimes put for all the Sacrifices.

Of the peace-offering.

THe peace-offering was a Sacrifice of thankſgiving for the ſaftie of the offerer, and one part of it was due to God, one to the Prieſt, one to the offerer, *Amos* 5. 5. I will not accept of the fat of your offerings, that is, of your peace-offerings: *David* called this fat the burnt-offerings of fatlings. That which was the moſt excellent in every thing the Hebrewes called it the fat, as *adeps frumenti* the fat of the corne; *medulla tritici*, the marrow of the wheate, *Eccluſ.*47.2. *as the fat was taken away from the peace-offering, ſo was David choſen out amongſt the children of Iſrael*; here he maketh a compariſon betwixt *David* and the fat of the peace-offering, all the peace-offering was the Lords, yet all was not offered to him, but a part was given to the Prieſts, and a part to the people, but the fat was fully burnt up to the Lord. So the zeale of Gods houſe burnt up *David*, as the fat of the Sacrifice. A part of the peace-offering due to God, a part to the Prieſts, and a part to the offerer. *Alluſion.*

The fat was due onely to God, the peoples part was but a leane part; but under the Goſpel, *Eſay* 25.6. *I will make the people a feaſt of fat things and full of marrow*, the people might eate none of the marrow under the Law. The fat was the Lords.

Whether

Queſt. Whether might the people eate of the fat of the beaſtes which were not ſacrificed, as of thoſe which they killed at home?

Anſw. The Lord forbiddeth them to eate the fat of whatſoever beaſt, *Levit.*3.17. *It ſhall bee a ſtatute for ever throughout your dwellings, that yee eate no fat nor blood.*

The fat of the Sacrifice might not be eaten or uſed to any other uſe.

The fat of the beaſts which were not facrificed might be taken to any other uſe, but they might not eate any of it, *Levit.*7.24. *the fat of the beaſt that dieth of it ſelfe, or that which is torne, may bee uſed in any other uſe, but yee ſhall in no wiſe eate of it.*

The feaſt of the peace offering.

The reſt of the peace-offering was devided betwixt the Prieſt and the people, and they made a feaſt of it, 1 *Sam.*9.24. and *Salomon* alludeth to it, *Prov.*17.1. *better is a dry morſell and quietneſſe therewith, than a houſe full of Sacrifices with ſtrife.* The Sacrifice here is put for the banquet which was after the Sacrifice, and it was this which *David* meant of, when he ſayd, *there is a yeerely ſacrifice there for all the familie*, 1 *Sam.*20.6. that is, a feaſt after the Sacrifice.

Alluſion.

The Sacrifice put for the feaſt after the Sacrifice, *Antecedens pro conſequente.*

The breaſt and the ſhoulder due to the Prieſt.

The breaſt and the right ſhoulder of the peace-offering was due to the Prieſt; and the reſt was due to the offerers; it is ſayd of the ſonnes of *Eli*, that they ſent their boyes, and pulled the fleſh out of the Caldron, 1 *Sam.*2. that is, they would not bee content with that which was due to them, the breaſt and the ſhoulders; but they would have the peoples part alſo, and they would not ſtay untill the fat was offered to the Lord, 1 *Sam.*2.15.

Queſt. How did the cooke ſet the ſhoulder before *Saul* to eate of it, ſeeing it was the Prieſts part, 1 *Sam.*9.24.

Anſw. The right ſhoulder was the Prieſts onely.

Why the Prieſt got the ſhoulder.

The Prieſt got the breaſt and the ſhoulder; hee got the ſhoulder to ſignifie that he caried the burden of the people;

people; can I carry all this people upon my shoulders (saith *Moses*) *Num.*11.11? *Wherefore have I not found favour in thy sight, that thou layest all the burden of this people upon me?* and hee got the breast to signifie his compassion and loue to the people, *Num.*11.12. *Haue I begotten them, that they should say unto me, carry them in thy bosome? Esay* 40.11. *Hee shall feed his flocke like a sheepe-herd, and hee shall gather his lambes with his arme, and carry them in his bosome, and lead these that are with young.*

Why he got the breast

The High-priest carried the names of the twelve Tribes upon his breast, to signifie his compassion; and he carried their names ingraven in Onyx stones upon his shoulders, to signifie that he carried the burden of the people: *Eli* when he looked upon *Hanna*, and saw her lips moving, he said *she was drunke*, 1 *Sam.*1.13. here there was no pittie in the Priests breast to the poore woman, but 2 *King.*4.26. *Elisha* had more pittie in his breast, when he said to *Gehazi, run now I pray thee, and say, is it well with thee?* and when shee came to the man of God she caught him by the feet, but *Gehazi* thrust her away, but the man of God said, *let her alone, for her soule is vexed within her:* Churlish *Gehazi* had no pitie upon the poore woman, but there was much pittie and compassion in the heart of *Elisha* the man of God.

Why the High-priest carried the names of the Tribes upon his breast and shoulder.

Elisha a man of pittie.

The peace-offering was divided betwixt God, the Priests, and the people; God got the chiefe part, because he it is who pardoneth the sinne. The Priest got his part, because he is the instrument to make intimation of this pardon; and the people got their part, to teach them to bee thankfull for the remission of sinne.

Why God, the Priests and the people, had a part in the offering.

God got his part, and the people got theirs, what a comely thing was this to see the Lord sitting at his Table, *Neals.*1.7. therefore the fat of the Sacrifice is called

called *his bread*, *Levit.* 3. 11. and *Num.* 28. 2. and to bee ὁμοτράπεζος inviting his children to dine with him, hee will not *eate his morſels alone*, *Iob* 31. 17. what a comely thing was this to ſee his *children ſtanding like Olive plants round about his Table*, *Pſal.* 128. 3. and how pleaſant was it to *ſee brethren dwell together in unitie*, *Pſal.* 132. 1. and their father ſitting at the head of the Table. The Heathen ſayd of old that *συμπόσια erant ἀκέφαλα ſine patre*, that the feaſt when it wanted the father, it wanted the head.

God ſate as it were the Maſter of the feaſt, in the peace-offering.

A bad diviſion of the peace-offering.

The peace-offering was divided betwixt God and the Prieſt, and the people, but the whore ſayd. *Prov.* 7. that ſhe had her peace-offerings by her, and ſhee invited her lover to them: was not this a ſtrange ſharing or diviſion for God to get a part, the Prieſt to get a part, and the whore, and the whoremonger to get a ſhare; but the Lord will not ſhare with ſuch?

The feaſt joyned to the peace-offering was a feaſt of mirth.

This feaſt which was adjoyned to the Sacrifices was a feaſt of joy, *Deut.* 16. 15. *Iud* 21. 19. wherein they danced, and it figured out our ſpirituall mirth and joy for our redemption by Chriſt. The Idolaters kept this feaſt to the golden Calfe which they ſhould have kept to the Lord.

When they offered their ſpirituall Sacrifices with their externall Sacrifices, then the Lord was much delighted with them, and he ſaith, *I have eaten my honey and my hony-combe, I have drunken my wine & my milke*, *Cant.* 5. 1. and he tooke ſuch pleaſure in theſe feaſts, that he invited the Church his ſpouſe to come and eate, *O friends drinke, yea drinke abundantly, O beloved.* But when their Sacrifices wanted the inward Sacrifice, then the Lord ſayd, that they *offered but fleſh unto him*, *Hoſ.* 8. 13. then hee loathed them but as rotten fleſh, *Nehelahhu, putridi facti ſunt*, *Pſal.* 14. 3. they are become rotten and ſtinking, and he continueth in the metaphor; they

נהלחו putridi facti ſunt.

they are like wine that hath loſt the taſt, which is called *vinum fugiens*: when theſe outward Sacrifices wanted the inward, ſee how unpleaſant they were to the Lord, *Eſay* 1. *I am full of the burnt offerings of Rams, and the fat of the fed beaſts I delight not in, nor in the blood of Lambs, of Bullocks, or of Goats*: then he commeth to his ſmell, *verſ.* 13. *Incenſe is abomination to me*, then to his touch, *verſ.* 14. *your new moones, and your appointed feaſts, I am wearie to beare them*, then to his hearing, *when yee make many prayers I will not heare them*, then to his ſight, *ver.* 15. *I will hide mine eyes from them.* Their Sacrifices were offenſive to all Gods ſenſes.

כלבסר *omnis receſſit, vinum fugiens.*

Outward Sacrifices without the inward are offenſive to all Gods ſenſes.

Of the ſin-offering.

THe burnt-offering was for all ſinnes in generall, the peace-offering was a thankſ-giving for ſinnes remitted, and the ſin-offering was for ſinnes committed, for which they craved pardon; the ſin-offering was either *hhataah* or *aſham*, the firſt the *Seventy* tranſlate ἁμαρτία, and the ſecond πλημμελία, the firſt were ἀκούσια and the ſecond ἑκούσια.

חטאה
ἁμαρτία
אשם πλημμελεία

Ioſephus Lib. 3. *Antiq. Cap.* 10.

The Sacrifice which was for the ſinnes of ignorance or ἀκούσια, might aſcend or deſcend, that is, it was more or leſſe according to the worth of the offerer, *Levit.* 5. 7. the poore might offer a pottle of flower; and the rich were to offer according to their ability: but in the offering which was for a willing ſinne, the Sacrifice did neither aſcend or deſcend, it was alike in all. So in the puniſhment of ſinne, in ſome ſinnes the puniſhment aſcended and deſcended, *Exod.* 21. 28. if a man had kept a puſhing Oxe, and hee had killed a man, hee was to dye for it: or the puniſhment might deſcend, if a ſumme of money was layd upon him, then he might redeem his life; here the puniſhment was aſcending and deſcending:

Sacrificium { *aſcenſionis.* / *deſcenſionis*

descending: but if a man had killed a man willingly, then the punishment *non ascendebat aut descendebat*, neither ascended nor descended, but he was to die for it.

No Incense in the sin-offering, or in the offering of Iealousie.

In the sin-offering there was no oyle or incense, neither in the Sacrifice of Iealousie; because there was nothing acceptable to the Lord in these Sacrifices.

בשגגה
in errore.

Observe that there was a Sacrifice for originall sin, *Levitic.*12. there was a Sacrifice for sinne of error (*bishgagah, in errore*) and there was a Sacrifice for sinnes of ignorance; but there was no Sacrifice for wilfull sinnes, *Heb.*10.36. *for if we sinne wilfully after that we have received the knowledge of the truth, there remaineth no more Sacrifice for sinnes*: Christ prayeth for sinnes of ignorance, *Lord forgive them, for they know not what they doe*, *Luk.*23.34. Let us pray then with *David* to keepe us *from presumptuous sinnes, that they have not dominion over us*, *Psal.*19.13.

There was a Sacrifice for all sinnes except for wilfull sinnes.

Sacrifices according to the persons.

There are severall sorts of Sacrifices prescribed for severall sorts of sinners, as for the Priest, for the Prince, and for the whole people, and for a private man.

The Sacrifice for the Priest.

For the Priest was a young Bullock without blemish, which he offered for himselfe, and here we are taught, if the High priest under the Law might erre, then the Pope may erre as Pope; what priviledge hath he to be exempted from error more than the High-priest had? and if they say, because he is the High-priest under the Gospell, therefore he cannot erre, but now there is no High-priest under the Gospell but Iesus Christ, *Who by his owne blood entred once into the holy place, having obtained eternall redemption for us*, *Heb.*9.12.

The High-priest might erre.

להשמות
in vetitum populi.

If the High-priests sinne made the people to sinne; he was to offer a Bullocke *Levit.*4.3. observe the phrase, [*Lehashmath*] that is, if he make the people sinne by his evill example, so *Ioab* sayd to *David* when hee caused him to number the people, *why will thou bee* [*lehashmah*]

shamah] *a cause of trespasse to Israel*, 1 *Chro.*21.3.

Secondly, for the whole people, and they were to offer a young Bullocke, *Levit.*4.13. which was the same with the Priests Sacrifice; and here observe, that the whole visible Church may erre, otherwayes the Lord would not have appointed a Sacrifice for the error of the whole people.

The visible Church may erre.

The sin-offering of the whole people.

The Sacrifice of the Priest and the Sacrifice of the whole people was one, to teach us, how great the sinne of the Highpriest was.

Seeing the sinne of the Highpriest was as great as the sinne of the whole people, what is the reason, that the people were more severely punished than *Aaron* who made the golden Calfe?

Quest.

Aaron did it through infirmitie, but the people did it willingly and wittingly.

Answ.

Why the people more severely punished than *Aaron* for making the golden Calfe.

Thirdly, the Sacrifice of the Ruler was a male of the kids of the Goates, and the Sacrifice of any particular common man was a female of the kids of the Goates, *Levit.*23.28.

Why doth the Lord set downe severall sorts of Sacrifices for sinnes done of ignorance; and but one sort of Sacrifice for sinnes done of errour.

Quest.

Solon was commended that he made no Law for him who killed his father; hee thought none would bee so wicked as to commit such a fact, and he was thought to have done more wisely in that, not to inhibite that which had not beene practised, lest hee should seeme not so much to forbid this sinne, as to incite men to it by his prohibition; So the Lord would not set downe severall sorts of Sacrifices, and Lawes for severall sorts of willing sinnes; lest the corrupt nature of man by these inhibitions should take occasion to sinne the more, he setteth downe but one sort of Sacrifice for all sinnes of knowledge, the servant *who knoweth his*

Answ.

Why the Lord set down but one sort of Sacrifices for all sins done wittingly.

maſters will and doth it not ſhal be beaten with many ſtripes, *Luk* 12.47 the veſſels that could not be purged by fire were broken, *Levit.*7.

Two ſorts of ſinne-offerings.

There were two ſorts of ſin-offerings First thoſe ſin-offerings, whoſe blood was not carried into the holy place, & ſprinkled ſeven times before the vaile upon the golden Altar, but was onely ſprinkled upon the braſen Altar and of theſe the Prieſts might eate, therefore the Prieſts are ſayd *to eate the ſinnes of the people*, *Hoſ.* 4. 8. that is, the Sacrifice for ſinne. So *Moyſes* was angry with *Eleazar* and *Ithamar*, becauſe they did not eat the ſin-offering; then hee explaineth what ſin-offering it was, *Levit.*10.18. *Behold the blood of it was not brought in, within the holy place, yee ſhould indeed have eaten it in the holy place as I commanded you.*

What ſin-offering the Prieſts might eate and what not.

But the ſin-offering whoſe blood was carried in within the holy place, the fleſh of it was carried without the Campe and burnt, and the Prieſts might eate none of that, *Levit.*6.30.

The allegoricall, tropologicall and anagogicall application of the ſin-offering.

The carrying of the ſin-offering without the campe had an allegoricall application, a tropologicall application, and an anagogicall application. The allegoricall application was this, that Chriſt ſhould ſuffer without the gate of *Ieruſalem*; the tropologicall ſignification the Apoſtle maketh, *Heb.*13. if the Iewes ſtand to the ceremoniall Law, they cannot bee partakers of the blood of Chriſt, and he reaſoneth this wayes.

The people got nothing of that which was burnt without the gate, according to the Leviticall Law, *Heb.*13.11.

But Ieſus Chriſt the ſin-offering was burnt without the gate.

The Iewes who ſtand to the ceremoniall law, have no part in Chriſt.

Therefore if the Iewes ſtand to the Leviticall Law they can have no part in Chriſt.

And here the Apoſtle reaſoneth with them out of their

their owne grounds, as Christ doth with the *Sadduces* out of the fiue bookes of *Moyses*, which they onely admitted, *Matth.* 22 23.

The anagogicall application is this, that wee have *not here a permanent Citie, but seeke for one to come, Heb* 13. 4.

They were commanded to lay their hand upon the head of the sin-offering, *Levit.* 4. to signifie that they laid over their sinnes upon the beast, which was a type of Christ who was made (*asham*) *an offering for sinne, Esay* 53. 10. and the Apostle, 1 *Cor.* 5. 21. *hee made him to be sin for us, who knew no sinne*, that is, the guilt of our sinnes was imputed unto him; he was not made a Sacrifice onely for our sinnes, but he was made sinne for us; marke here a double opposition, first, *he who knew no sinne, was made sinne*; Secondly, *that wee might bee made the righteousnesse of God in him*: now it cannot be said, that he who knew no sacrifice was made a sacrifice for sinne, that we might be a Sacrifice of righteousnesse to God in him; but this wayes, he who knew no sinne was made sinne, that is, our sinne was imputed to him, that we might be accounted as righteous before God in him; and therefore although this by consequence be inferred, that he was made a Sacrifice for our sinnes; yet it is not the proper meaning of the place; after that the guilt of our sinnes was layd upon him, then he was made a Sacrifice for our sinnes.

Why they layd their hand upon the head of the Sacrifice.

Christ was made sin for us, and then a Sacrifice.

And here we have a notable place to cleare that imputed righteousnesse, which is imputed unto us; as the beast when it was killed, the guilt was laid upon it typically, which had no sin in it; So all our sins were imputed to Christ, who had no sinne in himselfe; and wee reason thus, as our sin was imputed to Christ who had no sinne in himselfe: So Christs righteousnesse is imputed to us who have no righteousnesse in our selves.

Christs righteousnesse imputed to us as our sinnes were imputed to him.

Object.

Anſw. Weare not capable of inherent righteouſneſſe.

But they ſay that Chriſt was not capable of inherent ſinne, as we are of inherent righteouſneſſe.

We are no more capable of inherent righteouſneſſe to juſtifie us before God then Chriſt was capable of inherent ſinne; our ſanctification is not perfect ſanctification, which is able to ſtand before the Lord to juſtifie us.

Of the treſpaſſe-offering.

תמעל מעל *pallium.*

A Treſpaſſe-offering was a Sacrifice for ſinnes of omiſſion, or ſinnes of ignorance, theſe ſinnes were ἀκούσια, *Levit.*5.15. *if a ſoule commit a treſpaſſe and ſinne through ignorance*, in the Hebrew it is, *timgnol magnal*, as if a man were blindfolded with a cloke caſt about him, for *megnil* is a cloke, theſe ſinnes the Apoſtle calleth ἀγνοήματα, errors done of ignorance, *Heb.*9.7.

Agere { *ex ignorantia* / *ignoranter.*

Difference of ſinnes done of ignorance and ſins done ignorantly.

But here we muſt diſtinguiſh betwixt ſinnes done of ignorance, and ſinnes done ignorantly. This Sacrifice was for ſinnes done of ignorance, but not for ſinnes done ignorantly. Sinnes done of ignorance were thoſe which proceeded meerely of ignorance; but ſinnes done ignorantly, were thoſe ſinnes which were committed ignorantly, but ignorance was not the cauſe of them, as when a man in drunkenneſſe killed a man, hee doth it ignorantly, but not of ignorance, becauſe he wilfully was drunken, which drew on his ignorance; here his drunkenneſſe and his ignorance were joyned together as the cauſe and the effect, but there are other ſinnes which are accidentally joyned together, as drunkenneſſe, and whoredome, for all that are drunke commit not whoredome, neither all that commit whoredome are drunke.

CHAP.

CHAP. XV.

Of the Priests apparell.

A ceremoniall appendix of Command. 2.

Exod.28.2. And thou shalt make holy garments for Aaron thy brother, for glory and beautie.

THe Priests were cloathed in linnen when they served in the Sanctuary, *Ezek.44.17. And it shall come to passe, that when they shall enter in at the gates of the inner court, they shall be cloathed with linnen garments, and no wooll shall come upon them, while they minister in the gates of the inner court, and within.*

The Priests might weare no wooll in the Sanctuary.

First, they had linnen breeches to cover their nakednesse, Christ is he that must cover *the shame of our nakednesse that it doe not appeare, Revel.3.18.* they had linnen coats reaching downe to their feet, linnen signifieth righteousnesse in the Scripture, *Revel.19.8.* therefore *David* prayeth, *Psal.132.9. Let thy Priests bee cloathed with righteousnesse.*

Allusion.

Allusion.

When they were in the Sanctuary they wore onely linnen, and out of the Sanctuary they wore wooll, the Iewes had a proverbe, when they saw a worldly minded Priest, they used to say, there goeth the man with the woollen cloathes, because hee minded nothing his linnen cloathing, his Sanctification and righteousnesse.

The Iewes called a worldly-minded Priest the man with the woollen clothes.

These clothes reached downe to their feet, and therefore Christ our High priest appeared having ποδήρη and *cloathed with a garment downe to the feet, Rev.1.13.* Moreover they had a linnen girdle which signified truth and constancie in Christs administration, *Esay 22.*

21. *And I will cloath him with thy robe and ſtrengthen him with thy girdle*, it ſignifieth likewiſe the conſtancie, truth, and perſeverance of Chriſtians, *Epheſ.* 6.14. *ſtand therefore having your loynes girt about with truth*, the garments were common to the High-prieſt with the reſt of the Prieſts.

Alluſion.

The High-prieſt had ſome ornaments that were proper to himſelfe, firſt a robe of blew with bels, an Ephod of Gold, blue, purple, ſcarlet, and fine linnen, a breaſt-plate, a Miter of fine linnen, a plate of pure gold upon his forehead.

The High-prieſt had garments proper to himſelfe, therefore in the ſecond Temple when the High-prieſts wanted the annointing oyle, when they ſaw the High-prieſt, they ſayd not; there goeth the annointed of the Lord; but there goeth the man with the many cloaths, *merubba beg adim.*

מרובח פנים
multiplicatis veſtibus.

He had a broydered girdle which he wore about his paps, therefore Chriſt is ſayd to be *girt about the paps with a golden girdle*, *Rev.* 1.23. So *the ſeven Angels came out of the Temple having their breaſts girded with golden girdles*, *Rev.* 15.6. and *Ezek.* 44.18 the Prieſts were forbidden *to gird themſelves in the ſweating places*, that is, about their loynes.

The Prieſts might not weare their girdle but about their breaſts.

Object.

But it is ſayd, *Eſay* 11.5 *righteouſneſſe ſhall be the girdle of his loynes, and faithfulneſſe the girdle of his reines*, therefore it may ſeeme that hee wore his girdle about his middle.

Anſw.

Righteouſneſſe was the girdle of his loynes, and faithfulneſſe the girdle of his reines, to ſignifie, that there was no concupiſence in Chriſt here, or ſinfull luſt; and he was girt about the paps with a golden girdle to ſignifie that his heart was holy and pure without ſinne.

Why Chriſt was girt about the loynes and reines.

He had a plate of gold upon his forehead, and *holi-*

neſſe

neſſe to the Lord written in it, and therefore he was called the Saint of the Lord. *Pſal.*106.16. This plate had holineſſe to the Lord written in it, but *Zachariah* propheſied that holineſſe to the Lord ſhall be written upon the *bridles of the horſes*, *Zach.*14.20. that is, there ſhal be ſuch holineſſe under the Goſpel that the meaneſt ſhall have holineſſe written upon his forehead, as the Prieſts had under the Law.

The plate of gold.

Theſe prieſtly ornaments ſignified Chriſts Kingly, Prieſtly, and propheticall office, his Kingly office was typed by his Crowne which he wore, his Prieſtly office was ſignified by the breaſtplate upon which he carried the names of the twelve Tribes, and *Vrim* and *Thummim*; the Prieſt did two things, as the Apoſtle ſpeaketh, *Heb.*5.1. τὰ πρὸς θεὸν & τὰ πρὸς ἡμᾶς, things which pertained to God, and things which pertained to us: the things which he did from God to us, were repreſented by *Vrim* and *Thummim*, and the things which hee did from us to God were repreſented by the breaſtplate, wherein he carried the twelve ſtones, and his propheticall office was ſignified by his bels.

The ſignification of the Highprieſts garments.

The prieſtly garment was put upon *Aaron* by *Moyſes*; and yet *Moyſes* is commanded to ſtrippe *Aaron* of them, and diſaray him. The taking off of his garments, and putting them upon *Eleazar*, ſignified the taking away of his office and giving it to another. So when *Eliakim* was cloathed with *Shebnas robe*, *Eſay* 22.15. it ſignified that his office ſhould be taken from him, and given to *Eliakim*. So the ſtripping of *Aaron* ſignified the diſanulling of the Prieſthood for the weakneſſe thereof, *Heb.*7.14. and when he was ſtript of his Prieſtly garments for his ſinnes which hee had committed, *Num.* 20.12. he and all the people were taught to expect a better Prieſthood of the ſame of God *who is perfected for evermore*, *Heb.*7.28. and this prieſthood was continued

The diſaraying of *Aaron*, what is meant.

nued from *Aaron* to *Eleazar*, and from him to *Phinehas*, and had no end untill Chriſt came, who was a Prieſt after the order of *Melchizedeck*, the true *Eleazar*, the helpe of God.

The garments which the Prieſt wore when he went into the holieſt of all.

The Highprieſt had other garments which he wore when he entred into the holieſt of all upon the day of expiation, he was all cloathed in white, and having finiſhed his ſervice that day, he layed aſide theſe clothes and never wore them any more, *and Aaron ſhall come into the Tabernacle of the congregation, and ſhall put off the linnen garments which he put on when he went into the holy place, and ſhall leave them there*, *Levit.* 16.23. The High-prieſt layd aſide all his ornaments that day when he went into the holieſt of all, to ſignifie unto us, that the Leviticall Prieſthood was to be laid aſide, and alſo that Chriſt would *give up his Kingdome to his Father*, 1 *Cor.* 15.24. that is, he would not exerciſe the function of a mediator any more in the Church, and that hee would give up his perſonall kingdome, but not his eternall kingdome.

The Sacrifices and ceremonies under the Law had relation to Chriſt.

All the Ceremonies and Sacrifices under the Law had relation to Chriſt, they were but the ſhadow, and hee was the body.

To his conception.

Firſt the Nazarite muſt be ſanctified in his mothers wombe, to ſignifie that Ieſus the true Nazarite ſhould bee conceived without ſinne in the wombe of the Virgin.

To his natures.

Secondly, his two natures were ſignified by the Goate that was killed, and the ſcape-Goate, and by the two Sparrowes, the one killed, and the other let goe. So by the Angels aſcending and deſcending upon the Ladder, the Angels aſcending ſignifying his Godhead whom they all aſcend to honour; and deſcending to miniſter unto him as man.

To his birth.

In his birth *Mary* offered for her ſelfe and for her Sonne

Sonne, to ſignifie that he became legally uncleane for us to purge our uncleanneſſe.

His offices, King, Prieſt, and Prophet, typed by the High prieſts garments and ornaments. To his office.

His death by the Sacrifices, and his lifting up upon the Croſſe by the braſen Serpent, his buriall by *Ionas* living in the Whales belly three dayes, his reſurrection by the firſt fruits, and therefore hee is called the firſt fruits of them that ſlept, 1 *Cor.*15.20. and the fifty dayes betwixt the firſt harveſt and the gathering of the full harveſt, ſignified the fifty dayes betwixt Chriſts reſurrection, and the comming downe of the holy Ghoſt upon the Apoſtles. To his death.

CHAP. XVI.

The Lord would not have the Prieſts uſe the cuſtomes of the Heathen Prieſts.

A ceremoniall appendix of Command. 2.

*Exod.*20.26. *Thou ſhalt not goe up by ſteps upon mine Altar.*

THe *Iſraelites* learned Idolatry in *Egypt*, and *their Pappes were bruiſed*, *Eze.*23.3. and the Prophet *Ieremiah* calleth *Egypt a very faire Heifer*, *Cap.*46.20. who was laſcivious and wanton, following Idolatrie, and therefore was called, *great in fleſh*, *Ezek.*16.26. And *Iſrael* followed *Egypt who was like the back-ſliding heifer*, *Hoſ.*11.6. the *Seventy* tranſlate it, παροίστρων, like a Heifer ſtung with Hornets, who runneth here and there: ſo did they after their Idols; therefore he threatneth, that *he will*

παροιστρέω ſive ἄω æſtro exagitor, æſtro velut immiſſo concito ab οἶστρος aſilus, æſtrum, metaphorice ſtimulus.

will feed them as a lambe in a large place, that is, he would send the ten Tribes to captivitie, where they should have libertie enough to run as they pleased.

The Lord would not have them to imitate the beastly Priests of the *Moabites*.

When the *Israelites* were comming out of *Egypt*, travelling towards *Canaan*, the Lord forbiddeth them to follow the beastly Idolatry of the *Moabites* to discover their nakednesse, as their Priests did; and for this cause that they should not goe up by steps, or degrees upon the Altar; for their cloathes were short when they travelled thorow the Wilderneſſe with the ambulatory Tabernacle, and if they had ascended by steps upon the Altar, their nakednesse might have beene seene.

Priapus what.

This filthy Idolatry of the *Moabites* was the worshipping of *Baal-peor* who was also called *Priapus*. This *Priapus* was a young man in *Hellespont*, who was expelled out of the countrie as a corrupter of the youth. He went into *Greece*, where afterwards, beastly and filthy persons made a god of him. The *Moabites* made choise of him also for their god, and he was called *Baal-peor*, becaus he was made with his nakednesse discovered. This Idoll was also called *miphlezeth*, 1 *King*. 15. 13. *Horrenda statua*, and *Idolum pudoris*, *Hos*. 11. 9. *and* 9. 10. and like unto this worship was that worship of *Tamuz*, *Ezek*. 8. with their φάλλοι and ἰσόφαλλοι

Priapus the God of the *Moabites*.

The *Moabites* choose a filthy god like unto themselves.

Was not this strange that they could imagine that their gods and their goddesses were such? but we are not to admire this; for even as the Atheist, that hee may sinne the more securely, fained to himselfe that there is not a God: so the uncleane and filthy man imagineth a god like unto himselfe, *Psal*. 50. 21. *becaus I kept silence thou thoughtest that altogether I was such a one as thy selfe*: they who write of the *Ethiopians*, say, that they paint the Angels blacke, and the Diuels white; they paint the Angels blacke, becaus they are blacke themselves; they thinke the blacke colour the most

comely

comely colour, and the white the moſt uncomely colour. So theſe filthy *Moabites* made choiſe of a god like unto themſelves; and as their god *Baal-peor* was a filthie god, ſo were his Prieſts filthie Prieſts, in ſhewing their nakedneſſe. The more modeſt amongſt the heathen thought it a filthie thing to ſhew their nakedneſſe, and therefore they ſaid, *in ſcænam ſine ſubligaculo nemo prodeat*, Let no man goe up to the ſtage without breeches to cover their nakedneſſe, and as they had a filthy god, and filthy Prieſts; ſo they had filthy ſacrifice, they offered an Aſſe to *Priapus*, which was a beaſt *of great fleſh*, *Ezek.* 23. 20.

Caro pro pudendis, honeſtatis cauſa.

Afterwards this filthy Idoll was called by the Latines *Deus hortorum*, becauſe they uſed to commit ſueh filthineſſe in gardens; and therefore they uſed this word *hortum in re amorum*, when they ſpake of filthy and unchaſt luſt.

Priapus called *Deus hortorum*, and why.

Quod meus hortus habet, ſumas impunè, licebit,
Si dederis nobis, quod tuus hortus habet.

And when they would inſinuate their filthy luſts, they ſay, *legere olera, legere nuces, legere poma. Propertius.*

Cum quibus Idæo legiſti poma ſub antro,

and ſo *Virgilius*,

Malo me Galateæa petit, laſciva puella.

The Lord commanded his Prieſts to weare ποδήρεις, ſide garments reaching to their feet, and alſo breeches under them.

The *Moabites* are called the people of *Chemos*, *Num.* 21. 30. and *Ier.* 48. hence commeth the Greeke word κῶμος, and the Apoſtle alludeth to this, *Rom.* 13. 13. μὴ κώμοις, *not in rioting, and drunkenneſſe.*

Alluſion.

במוש

κῶμος.

The Concluſion of this is; Spirituall adultery is puniſhed with bodily whoredome, *becauſe they changed the*

Concluſion.

the glory of the uncorruptible God, into the Image made like to corruptible man, and to birds, and foure-footed beaſts, and creeping things; wherefore God gave them alſo to uncleanneſſe; and to vile affections, Rom. 1.23.

CHAP. XVII.

That a woman might not weare a mans apparell. A ceremoniall appendix of Command. 2.

Deut 22.5. The woman ſhall not weare that which pertaineth to the man.

THe Lord knowing how prone his people were to Idolatry, made a partition wall betwixt them and the Gentiles; and he would haue them oppoſite to the Gentiles in their ceremoniall worſhip.

Vide Analyſes Iunij in Levit.

Firſt, the *Egyptians* eate onely ſwines fleſh; therefore ye ſhall be oppoſite to them, ye ſhall not eat the fleſh of the Hogge; they worſhipped the Oxe and the Sheepe, therefore yee ſhall eate them, and ſacrifice them.

Secondly, in their apparell; the Prieſts of *Iſis* did weare linnen, and wooll, therefore yee ſhall weare linnen onely, or wooll onely, and not linſey wolſey.

The Iewes oppoſite to the Gentiles in the manner of their worſhip.

Thirdly, the *Egyptians* had ἀλεξιφάρμακα to ſave them from evils, therefore the Lord commanded his people to weare phylacteries.

Fourthly, in the manner of their worſhip; they when they worſhipped they looked towards the ſunne-riſing, but ye ſhall be contrary to them, and turne your faces towards the Arke, which ſtood in the weſt end of the Temple.

It is a queſtion whether this belongeth to the ſeventh Commandement or to the ſecond. The moſt hold, that

that it belongeth to the seventh Commandement, to teach men and women modestie; but if we will consider the words of the Law more neerely, and the practise of the heathen, it may seeme rather to be an appendix of the second Commandement; for this word βδελυγμα, *abomination*, is spoken usually in the Scripture of Idolatry, & *Maimone* sheweth, that it was the manner of Idolatrous men to stand with the imbrodered garments of women upon them, before the starre *Venus*, and the women put upon them mens armour, and stood before the starre *Mars*, and therefore it may seeme that the Lord expresly forbiddeth the women to put upon her [*Celi*] the armour of man: and if it were forbidden onely to eschew filthinesse, why would the Lord forbid women to put on mens armour, and the men to put on womens cloathes rather then the mans clothes, putting *Celi* and *Shimlath*. And *Iulius Firmicus* writing of those Idolatrous customes of the *Assyrians*, saith, that they worshipped *Venus*, and that it was not lawfull to the Idolatrous Priests to worship her, *nisi effæminent vultum, & virilem sexum ornatu dedecorarent*; unlesse they changed their countenance, and fained their sexe, and disgraced themselves, putting on womens apparell uppon them.

This is rather an appendix of the second commandement than of the seventh.

In more nebuchim parte, 3.

Why women forbidden to put on mens armour.

בלי

שמלת

Men worshipped *Venus* with womens cloathes, and women in mens armour.

The ceremonies made a distinction betwixt the Iewes and Gentiles.

And the Lord in all these ceremonials made a distinction betwixt the Iewes and the Gentiles, rather than betwixt the male and female.

Object.

Circumcision distinguished the males from the females, therefore the partition wall of the ceremonies distinguished the male from the female, as well as the Iew from the Gentile.

Answ.

The females circumcised in the males.

Circumcision distinguished the people of God from other people; but it distinguished not the male from the female; for the females were circumcised in the males, *Gen. 34. 14. we cannot give our sister to one that is uncircumcised*;

uncircumciſed; the ceremonies were inſtituted then to make a diſtinction betwixt the Iewes the people of God, and the Heathen.

Commandement. III.

CHAP. XVIII.

Of the Nazarites vow.

Num.6.2. When either man or woman ſhall ſeparate themſelves to vow a vow of a Nazarite, &c.

THere were three ſorts of things ſeparated to the Lord; firſt the land every ſeventh yeare was ſeparated to him: Secondly, the firſt fruits were Nazarites to the Lord, in the original it is, [*ginnebhe nezirecha*] *vuæ ſeparationis*, grapes of ſeparation, (as the *Seventy* tranſlate it) or *ſanctificationis tuæ*, ſanctification, (as the Chaldee paraphraſt hath it) and thirdly, was *nazareatus perſonæ* a ſeparation of perſons to God.

Three ſorts of things ſeparated to God.

עִנְבֵי נִזְרֶךָ

Nazareatus { terræ, fructuum, perſonarum.

פלא admirabile eſſe.

Nazaræus { adultus, juvenis, parvulus.

Nazaræus { ſeculi, dierum.

A ſeparation of perſons againe was either of men or women, *Num.6.2.* women Nazarites, as *Sampſons* Mother was a Nazarite, when they vowed themſelves this wayes Nazarites, they were ſayd [*Iaphli*] to doe ſome admirable or rare thing.

So Nazarites according to their ages, as they were *adulti, Iuvenes* or *parvuli*, old men, young men, little ones; young men, as *Amos* 2.11. *they gave the Nazarites wine to drinke*, or little ones, as *Samuel*.

Nazarites againe were either *Nazaræi ſæculi* or *Nazaræi dierum*; *Nazaræi ſeculi* were thoſe who were perpetuall Nazarits, and might not be redeemed, nor change their vow; ſuch as were *Samuel, Sampſon, Iohn* the Baptiſt and *Iames*, as *Clemens* teſtifieth, theſe Nazarits ſome of them were ſeparated to the Lord by the vow of their mother,

mother, as *Samuels* mother vowed him a Nazarite from his conception, *min nagnaro*, as ſoone as he ſtirred in his mothers belly.

The Child ſhall be a Nazarite from the wombe to the day of his birth, *Iudg.* 13.7. that is, from the time of his conception, and from the time of his birth, but when it is ſayd *Act.* 3.2. *he was lame from his mothers wombe*, here both the time of his conception and his birth are comprehended. So *Gal.* 1.15. *who ſeparated me from my mothers wombe*, that is, from the time that my mother conceived me, So *Pſal.* 22.10 *I was caſt upon thee from the wombe*, that is, *from the time that ſhe conceived me.* So *Ier.* 1.6. *Pſa.* 58.3. *the wicked are eſtranged from the womb they goe aſtray as ſoone as they bee borne*, here from the wombe ſignified *the time from their conception.*

מן נערו

a נעד *movere.*

Nazaræi dierum were thoſe who vowed themſelves a time onely, but after the time was expired, they were no more Nazarites.

The vow of the voluntary Nazarite laſted but thirty dayes, as the Iewes gather; *Abſalon* polled his head the thirtieth day of his vow, ſo did the voluntary Nazarite, ſay they, and the inferiour prieſts ſhaved their heads every thirtieth day.

Maimone of his treatiſe of entring into the ſanctuary, *Cap. ſect.* 8. 14.

Thoſe who were ſeparated to the Nazarits were commanded to abſteine from three things; firſt from wine, ſecondly, from touching of the dead; and thirdly, that no raſor ſhould come upon their head to cut their haire.

They are commanded not to eate the kernell of the raiſin; ſecondly, not to eate the raiſin it ſelfe; and thirdly, not to drinke the wine, as they might drinke no wine, ſo neither might they drinke *ex maceratis vuis quas* δευτερια or *ſecundaria vina vocat Plinius*, ſmall wine; So they might drinke no vineger, the *Seventy*, ὀξος ἐξ ἄπιων as made of apples, dates, &c. ſo *à vino hordei* from ale or beere made of barly; as *Athenæus* calleth it.

They

They were commanded to abſtaine from wine and ſtrong drinke; wine here is put before ſtrong drinke, *Regula.* *Scriptura enim nominat genus quandoque poſt ſpeciem*, the Scripture ſetteth downe ſometimes the generall after the particular, the Lord ſaith, *Amos* 2.11. *he raiſed up of their young men for Nazarits, but verſ.* 12. *they gave their Nazarites wine to drinke*, they ſhould have learned abſtinencie from the Nazarits, but they intiſed the Nazarits to drinke wine, contrary to the Law.

The uſe that we may make of this is, firſt to ſhew us that it is a ſinne to be partaker of another mans ſinnes, *Pſal.* 50.18. *when thou ſaweſt a theefe then thou conſentedſt with him, and waſt partaker with the adulterer.* Secondly, not onely to be partaker, *but approve the ſame*, *Rom.* 1.32. thirdly, it is a greater ſinne to be examples to others in ſinne, as *Iud.* 11. *woe be to them for they have gone in the way of Cain*, but it is the greateſt ſinne of all, to provoke others to ſinne, as here they provoked the Nazarites to drinke wine, *and gave them wine to drinke.*

Secondly, they were commanded to abſteine from the dead, and not to come neere their fathers, brethren, or ſiſters, if they were dead; if a man died ſuddenly by them, they were defiled; and if they touched but one who touched the dead, they were defiled; the ſame holineſſe was required of them, that was required of the high prieſt to abſteine from the dead.

Maimone in his treatiſe of mourning, *cap.* 3. The Iews ſay, if the high prieſt had lighted upon a dead body in the way, he might defile himſelfe and bury the dead, being alone, and none to help him: So they ſay, if an inferior Prieſt & a Nazarite were walking together, if he had been but *Nazareus dierum*, a Nazarite for certain daies, he was to bury the dead, becauſe his holineſſe was not perpetuall; but if he had bin a perpetuall Nazarite, then the inferior Prieſt was to bury the dead, & not he, becauſe as great purity was required in the perpetuall

tuall *Nazarite*, as in the Prieſt concerning the dead.

Queſt. Did not *Sampſon* ſinne being a *Nazarite* by touching of the dead bodies, and taking off their cloathes?

Anſw. He did this by the ſingular direction of the Spirit of the Lord; ſo he drank of the water which flowed out of the jaw bone of the Aſſe, & eat of the honey which was in the dead Lion, which were all uncleane by the law.

Seneca conſolatione ad Marciam, cap. 15. The heathen Prieſts learned of them not to touch the dead, the *Flaminian* Prieſts might not put ſhoes upon their feet of the leather of that beaſt which dyed of it ſelfe, and if a Prieſt happened to have a funerall oration before the dead corpes, hee uſed to ſtretch a vaile betwixt him and the corpes, that he might not ſee it, *Non licebat Flamini Diali tibias funebres audire, nec locum in quo buſtum erat, ingredi :* A *Flaminian* Prieſt might not heare the ſound of the pipes which were at burials, neither might hee come into that place where there was a grave.

ὀπιθόκομοι, ἀκερσέκομοι, *intonſi.* The third thing was this, that no Raſor came upon their head: they ſuffered their haire to grow, therefore they were called ὀπιθόκομοι, & they were called ἀκερσέκομοι, *vel intonſi*, not polled, and if they were voluntary *Nazarites*, no Razor might come upon their heads untill the vow was expired, and then their haire was cut and caſt under the Altar, and burnt: but if they were perpetuall *Nazarites*, there came never a Razor upon their head, but their haire was onely cut about, and this was *cincta cæſaries*; *Dalila* cut off *Sampſons* haire, yet he ceaſed not to be a *Nazarite*; for the Angell ſaid, *that hee ſhould be a Nazarite unto his death.* The haire was a ſigne of ſtrength; and as long as *Sampſon* kept his haire, hee kept his ſtrength; and God threatning to weaken the eſtate of his people, uſeth this ſimilitude, that hee will ſhave the haire with a razor, *Eſay* 7.20. *In the ſame day ſhall the Lord ſhave with a razor.*

The haire a ſigne of ſtrength.

When the voluntary *Nazarit* vowed a vow for thirty dayes, and in the meane time defiled himſelfe, by touching of the dead; if the whole time had been ſpent to one day, and then if hee had touched any uncleane thing, all theſe former dayes were reckoned nothing to him (*Iob* 3.6. [*Naphal*] *fugient, aut dilabentur*, let them flee or ſlide away: *Onkelos, inutiles erunt* they ſhall bee unprofitable, or let them be reckoned amongſt the intercalar dayes which were not numbred amongſt the dayes of the yeare) and he was to begin his vow anew againe: ſo it is in the courſe of our ſanctification, when we have gone on a while in it, and then fall into ſome great ſinne, in that caſe we are to begin our ſanctification anew againe. *Act.* 7.42. *O yee houſe of Iſrael, have yee offered to me ſlaine beaſts, and ſacrificed by the ſpace of forty yeares in the Wilderneſſe?* They offered to the Lord ſundry times in the Wildernes according to his ordinance; but becauſe now they fell to worſhip Idols, therefore the Lord reckoned the former ſacrifices, as though they had not beene offered to him.

בפל

Perire diem ad emboliſmum pertinet.

When the *Iſraelites* had travelled to the confines of *Moab* to *Kadeſh-Barnea*, they fell a murmuring there againſt the Lord, therefore the Lord brought them back againe, after that they had paſſed ſixteen ſtations. *Num.* 33.20.35. To the red Sea in which they were baptized, 1 *Cor.* 10.2. So when we fall from the Lord, we are to returne backe againe to our Baptiſme and firſt vow.

And he came and dwelt in *Nazaret*, that it might be fulfilled, which was ſpoken by the Prophet, *Matth.* 2.23. *And he ſhall be a Naſarit to the Lord.*

Queſt. How were theſe two accompliſhed in Chriſt, he was called both a *Naſarit*, and a *Nazarit*.

Anſw. Chriſt was a *Nazarit*, the true branch of the roote of *Ieſſe*, and he was a *Naſarit* truly ſeparate to the Lord; and *Satan* acknowledged him to be ὁ ἅγιος τοῦ θεοῦ *Luk.* 4.

Nazaræus voto, Nazarenus habitatione.

As

As *Sampſon* was τὸ ἅγιον τῦ θεῦ, ſanctified to the Lord in type; he was both ναζηρᾶιος *et* ναζωρᾶιος: ναζηρᾶιος *eſt* ἡγιασμένος, *ſanctus*, and he was ναζωραῖος *oriundus ex Nazaret* brought up in Nazaret, and in the title of Chriſts Croſſe there was an alluſion to that plate of gold, which was upon the forehead of the high Prieſt, and therefore *Aaron* was called the *Saint of the Lord*, becauſe he had *holineſſe to the Lord* written in his forehead; that plate of gold was called *Nezer*, it had written upon it ἁγιασμα κυριῶ, which is ναζηραῖος τῳ κυρίῳ *Exod.* 30.39. It was written, that is, ingraven in the plate, Chriſt was the true *Nazarite* holy, blameleſſe, and undefiled; wee are to marke, that the *Seventy* to facilitate words, and to make them the more eaſie to be pronounced, write the words different from the Hebrew, as they ſay, *Samaria* for *Shemron*, ſo *Solomon*, for *Shelomoh*, ſo *Naſareus* for *Nazareus*, and the divell being well acquainted with all languages, could call Chriſt ὁ ἅγιος τῦ θεῦ putting [*S*] for [*Z*] ſo in the inſcription upon the Croſſe they call him *Naſarit* or *Nazarit*.

ναζηραῖος. ναζωραῖος. ναζαραῖος *v.* ναζωραῖος.

But Chriſt did drinke wine, therefore he cannot bee called *Naſarit*, but *Nazarit* onely. *Object.*

He was not a legall *Naſarit*; for hee fulfilled that in his forerunner *Iohn* the Baptiſt; but hee was the true *Naſarit* ſeparated from ſinners; the Iewes in contempt called Chriſt a *Nazarit*, and ſo *Iulian* the apoſtate called Chriſt a *Galilean*, becauſe *Nazaret* ſtood in *Galilee*, and it was for this, that the Chriſtians were called at the firſt *Nazaræi*, but afterward their name was changed at *Antioch*, and they were called *Meſichijm*, *Chriſtiani*. *Anſw.*

From the cutting of the *Nazarits* haire, they brought in ſhaving of the heads in the Chriſtian Church, and they ſaid, that long haire ſignified ſuperfluity in manners; hence came this ſpeech afterwards, *Tonſo capite fieri monachus*; judaizing in this point.

When they were made Monkes they did ſhave the head.

Commandement IIII.

CHAP. XIX.

Of the Paſſeover.

*Levit.*23.5. *In the fourteenth day of the firſt moneth is the Lords Paſſeover.*

How the Paſſeover pertaineth to the fourth Commandement.

THe paſſeover as it was a ſacrifice, and a ſacrament, it is an appendix of the ſecond Commandement; but the time of it ſet downe here is an appendix of the fourth Commandement.

The word [Paſſeover] taken diverſly.

This word [*Paſſeover*] is taken ſundry wayes in the Scripture; Firſt, for paſſing over, becauſe the Angell paſſed over the houſes of the *Iſraelites*, and deſtroyed them not, *Exo.*12.11. *It is the Lords paſſeover.* Secondly, Paſſeover is taken for thoſe actions which were done about the Paſſeover, as killing the lambe, ſprinkling of the blood, eating of it, and ſuch, *Matth.*26.17. Thirdly, for the feaſt which was annexed to the Paſſeover, 2 *Chro.*35.11. *They killed the Paſſeover and the Prieſts ſprinkled the blood, &c.* This was for the feaſt of the Paſſeover. Fourthly, for the Lambe killed at the Paſſeover. *Math.*26.19. *And they made ready the Paſſeover,* That is, the Lambe which was killed at the Paſſeover, ſo *Marc.*14.12. *They killed the Paſſeover.* Laſtly, for the time of the Paſſeover, as *Luk.*22.1.

They had in this Paſſeover unleavened bread, a Lamb, bitter herbes, and a cup in which they did drinke.

First,

Firſt, they had unleavened bread, this unleavened bread was *panis pauperum*, the poores bread, *Deut.* 13.6 Yet the Lord taketh this unleavened bread for the Sacrament; it was a great change, when *Moſes* rod which was the ſhepheards rod, was made the rod of the Lord; ſo this was a great change, when he tooke the poores bread, and made it this bread of his Sacrament; they were commanded to eate the bread in remembrance of their haſtening out of *Egypt*, when they had no leiſure to ferment it; but Chriſt changed it to another ſort of remembrance, to be a memoriall of his death in the Sacrament. 1 *Cor.* 11.24. *Doe this in remembrance of me.*

The unleavened bread called the poores bread

Why they had unleavened bread in the Paſſeover.

It muſt be unleavened bread, for leavened bread ſignified either Hypocriſie or malice; *David* calleth a wicked man, *A leavened perſon. Pſal.* 71.4. *So a leavened heart. Pſal.* 73.21. So *Matt.* 16. 6. *Beware of the leaven of the Phariſees*, and 1 *Cor.* 5.7. *Purge out the old leaven.*

Then they eate it with bitter herbes, to put them in remembrance of their affliction in *Egypt*; and *Ieremiah* ſeemeth to allude to this. *Lament.* 3. 15. *Hee hath filled me with bitterneſſe, he hath made me drunken with wormewood.*

Why eaten with ſowre herbes.

Alluſion.

Queſt.

Whether was the cup in the paſchall ſupper, a Sacramentall Cup or not?

Anſw.

Not, for there is no mention made of it in the inſtitution, the Lord commandeth to take a Lambe, unleavened bread, and bitter herbes, but not a word of the Cup; wherefore this cup was but their common Cup, in which they uſed to drinke.

Whether the Cup in the Paſſeover was a Sacramentall Cup or not.

Obiect.

It may be ſaid, that the Maſter of the familie bleſſed this Cup.

Anſw.

This was not *conſtitutiva ſanctificatio*, but *invocativa*: it is *conſtitutiva invocatio*, that maketh it a Sacrament, *accedat verbum ad elementum, et fiet Sacramentum* (ſaith *Auguſtine*) Let the word be joyned with the elements,

Sanctificatio. { *Conſtitutio.* *Invocatio.*

and then they make a Sacrament: and when it wanteth the word of inſtitution then it cannot be a Sacrament; it is true that Chriſt transferred this cup, and made it Sacramentall under the Goſpell: but it was not ſacramentall under the Law, it was onely a common cup, the water which they dranke out of the Rocke was a Sacrament to them, 1 *Cor.* 10. 4. and it was alſo common water, for their beaſts drunke of it.

Many things that are common, changed to a holy uſe.

So this was but a common Cup to them, but Chriſt made it Sacramentall, ſomethings againe which were Sacramentall to them, were common at Chriſts Supper, as the eating of bitter herbes. Laſt, it was not a Sacramentall Cup, for the blood of the Paſchall Lamb ſignified the blood of Chriſt; there are not two things appointed in the Sacrament to ſignifie one thing.

What things were proper to the Paſſeover in Egypt, and what proper to it in Canaan.

Things proper to the Paſſeover in *Egypt*, were firſt, they eate the Paſſeover in their ſeverall houſes when they were in *Egypt*; but afterwardes they were bound to eate it in *Ieruſalem* onely. *Deut.* 16. 5, 6. 2 *Chro.* 35.

Secondly, in *Egypt* the blood was ſprinkled upon the Lintels of the doores; but afterwardes it was ſprinkled upon the Altar 2 *Chro* 35. and then the Maſter of the houſe cauſed to bring backe the Lamb to his houſe, and eate it with his family, *Luc* 22. 7. 8

Thirdly, in *Egypt*: they ſtood when they eat the Paſchall Lambe, with their loines girt, and their ſtaves in their hands, to ſignifie that they were to make haſt away, and *Eſay* alludeth to this, *Eſay* 52. 12. *For yee ſhall not goe out with haſte, nor goe by flight*; but when they came to *Canaan*, they ſate when they eate the Paſſoever

Alluſion.

Queſt.

Their ſitting at the Paſſeover was not a ſignificative Ceremonie.

Whether was their ſitting a ſignificative ceremony or not, when they eate the Paſſeover in *Canaan*?

Anſw.

Not, it was onely after the cuſtome of men when they ſit to eate meat.

Seven memorable Paſſeovers.

There were ſundry memorable Paſſeovers The firſt in

in *Egypt*, the ſecond in the Wilderneſſe; the third in the dayes of *Ioſhua*; *Cap.* 5. 10. the fourth in the daies of *Hezekiah*; 2 *Chro.* 30. the fifr in the dayes of *Ioſiah*, where *there was not ſuch a Paſſeover holden from the dayes of the Iudges that judged Iſrael, nor in all the dayes of the Kings of Iſrael.* 2 *King.* 23. 22. The Sixt, after they returned from the captivity. *Ezra* 6. 9. The laſt Paſſeover was that which Ieſus kept with his Diſciples. *Luc* 22. where he put an end to the Paſſeover, and inſtituted his owne Supper in the place of it.

Whether was the Lambe which was killed at the Paſſeover, a Sacrament or a ſacrifice? *Queſt.*

The moſt hold that it was not a ſacrifice, and their reaſons are theſe. *Anſw.*

Firſt, it might be killed by others than by the Prieſt, therefore it was not a Sacrament. *Reaſ.* 1.

Secondly, *Exod.* 8. 26. *It was abhomination for the Iſraelites to ſacrifice in Egypt*, but the paſchall Lambe was eaten in *Egypt*; therefore the paſchall Lambe was not a ſacrifice. *Reaſ.* 2.

Thirdly, a Sacrament differeth from a ſacrifice, for in a ſacrifice we offer to God, and in a Sacrament wee receiue from God; the Paſchall Lambe was a Sacrament; therefore it could not be a ſacrifice. *Reaſ.* 3.

Fourthly, that which was eaten of the ſacrifice, was eaten onely in the Temple: but the Paſchal Lambe was eaten out of the Temple, therefore it was not a ſacrifice. *Reaſ.* 4

Now for anſwer to the firſt, after that they came out of *Egypt*, and the prieſthood was ſetled, the Prieſts onely killed the ſacrifice, and ſprinkled the blood, and the Lambe was then caried home. *Anſw.*

Secondly, It was abhomination to ſacrifice in *Egypt*, it was an abomination to the *Egyptians* to ſee beaſts killed there, becauſe they worſhiped beaſts as their Gods: but it was not abhomination before the Lord: for feare of *Maimone in Corban Peſſhang, cap.* 1. 6.

the *Egyptians* they would not sacrifice there, they might have sacrificed there as well as they killed the Paschall Lambe there, it was a thing lawfull in it selfe.

We must distinguish two things in the paschal Lamb, it was both a Sacrament and a sacrifice; the sprinkling of the blood in the Temple was a sacrifice, the eating of the Lambe at home in their severall houses was a Sacrament; and so as it was a sacrifice, they offered; and as it was a Sacrament, they received.

Reasons proving that the Paschal Lamb was a sacrifice.

Reasons proving that it was a sacrifice are these:

Reas. 1. First, 2 *Chro.* 30. 1. *Hezekiah* gaue Commandement *that all the people should come to the house of the Lord at Ierusalem to keepe the Passeover*, Wherefore should hee have commanded them to come to the house of the Lord to eat it, if it had not been a sacrifice: if it had been onely a Sacrament it had beene enough to haue bidden them come to *Ierusalem* to eate it.

Reas. 2. Secondly, 2 *Chro.* 35 11. *And they killed the Passeover, and they sprinkled the blood*, it was the blood of the sacrifice that the Priest sprinkled.

Reas. 3. *Iosephus de bello Iudaico lib. 6. cap. 45.* *Iosephus* writeth, that *Cestius Florus*, when he would shew to the Emperor the multitude of the Iewes that were in *Ierusalem* at the Passeover, he desired the Priest that they might get the number of the people: and how did the Priests find out the number of the people? hee saith, by the number of the Lambes which they killed at the Passeover, & then they reckoned how many were in every family at the eating of a Lambe, and so they found out the number of the people: it was the Priest then that killed those Lambes, and none else.

The Paschall Lambe a figure of Christ.

The Paschall Lambe was a figure of Iesus Christ: the Paschall Lambe was taken the tenth day, and separated untill the fourteenth & at the evening of the fourteenth it was killed: Iesus Christ, the true Paschall Lambe, *Came sixe dayes before the Passeover to Bethania. Ioh.* 12 1.

And

And the morrow after he went to *Ierusalem*, where they met him with branches of palme trees, and this was fiue dayes before the Passeover, then he stayed foure dayes in *Ierusalem*, and was killed in the day of the Passeover at night, and thus he accomplished the ceremonies of the Law.

Quest. Whether did the *Iewes* and Christ eate the Passeover upon the same day or not?

Answ. Christ obserued the true day, in the end of the fourteenth day, and the beginning of the fifteenth he eate it betwixt two evenings; but the *Iewes* transferred the day, and eate it in the end of the fifteenth day, and beginning of the sixteenth; and therefore when Christ eate the Passeover, it was the day of the Preparation to the Iewish Passeover, although indeed it was the true Passeover, *Iohn.*17.62. When the Passeover preceded the Sabbath, they vsed to transferre the holy actions of that day to the Sabbath, that two feasts may not fall together, and they did their common worke upon that day, which should haue beene the Passeover, and reserved the holy actions to the Sabbath following; and it was upon this day that they crucified Christ.

Whether Christ kept the Passeover that same day which the Iewes kept.

They kept this transiation of feasts, le st the feast of Lots should have fallen, 2,4,7.

Why they transferred their feasts to the Sabbath.

Lest the feast of the Passeover should have fallen. 2,4,6.

Lest the feast of the Pentecost should have fallen. 3,5,7.

Lest the beginning of the new yeare should have fallen. 1,4,6.

Lest the day of expiation should have fallen. 1,3,6.

They obserued this transiation of the feasts, because they had certaine feasts which fell upon these dayes, that two feasts should not fall together, as the three feasts

feaſts of Dedication, the foure faſts mentioned in *Zachariah*, and the feaſt of Lots.

When the divers keeping of the Paſſeover began.

This divetſity was not kept ſo long as the firſt Temple ſtood, whence aroſe it then? it ſeemeth to have taken the beginning from the divers beginning of the moneth, for when they reckoned their moneth from the apparition which was doubtfull and uncertaine hence it came to paſſe, that the beginning of the moneth was not alwayes at the ſelfe-ſame period; for the laſt day of *Adar* might fall out ſo, that it ſhould bee the beginning of *Niſan*; and therefore the *Sanhedrin* appointed, that the full Moone ſhould be the thirteenth day, which according to the verity was the fourteenth; this diverſitie aroſe of this, becauſe of the divers apparitions of the Moone, ſo they kept the preparation to the Paſcha diverſly.

Great diſſention betwixt the Eaſtern and Weſtern Churches for keeping of the Paſſeover.

When the Apoſtles have ſo clearely determined that matter, that no man ſhould bee condemned or judged for not keeping theſe dayes, yet Satan came and did ſow his Cockle and his Darnell, and raiſed diſſentions in the Churches, betwixt the Eaſterne and Weſterne Churches, about the keeping of the Paſſeover; the Eaſterne Churches alledged that *Iohn* and *Philip* celebrated the Paſſeover in memory of Chriſts Supper, for they kept *diem* σαυρασιμῦς in the fourteenth day of the Moneth, but the Weſterne Churches alledged that *Peter* and *Paul* kept the Paſſeover upon the firſt Lords day after the fourteenth day of the moneth, upon which day they kept *diem* ἀναστασίμυ.

Pius Biſhop of Rome ordained the Paſſeover to bee kept on the Lords day.

Pius Biſhop of *Rome* in the yeere of God, 147. gaue out an Edict, that the Paſcha ſhould be celebrated by all upon the Lords day: yet thoſe in *Aſia* cared not much for this Edict, and there aroſe hot contentions on both the ſides: *Polycarpus Iohns* Diſciple came into *Rome* to ſettle this contention, and he appointed that every one

ſhould

ſhould celebrate the Paſcha as they were wont, yet this contention was not buried, for the Eaſterne and Weſterne Churches left not off one to write againſt another.

Victor his Statute concerning the Paſſeover.

Victor the Biſhop of *Rome* in a Synode holden there, ordained that the Paſcha ſhould bee celebrated there upon the Lords day from the fourteenth day of *March*, untill the twenty one of that moneth. Thoſe of *Cæſarea Paleſtina*, *Pontus*, and *Achaia*, embraced this Edict, yet others ſtood out againſt it, and ſaid they would keepe it according to *Iohns* tradition, wherefore *Victor* excommunicated all the Biſhops in *Aſia*: Yet, *Irenæus* Biſhop of *Lions*, *Polycarpus Scholler*, ſettled the matter, under this condition, that every one ſhould celebrate it after his owne forme.

The contention betwixt the Eaſtern and Weſterne Churches wakened againe.

This peace laſted not long, for in the yeare of Chriſt 318. the contention was wakened anew againe, which *Conſtantine* the Emperour tooke hardly out, exhorting the *Aſiatickes* not to be partakers with the *Iewes* who crucified Chriſt; but they would not obey the Emperours letters, for they ſaid, they kept not the *Iewes* Paſſeover, but the new Paſſeover inſtituted by Chriſt; But a Councell being convened at *Nice* for the repreſſing of the hereſie of the Arrians, it was appointed, that through every Church of the Empire, the Paſcha ſhould be celebrated upon the Lords day by all.

The decree of the Councell of Nice.

The Councell for finding out of the Paſcha, appointed firſt, that it ſhould be celebrated after the twenty one day of *March*, for at that time the vernall Equinoxe was upon this day, and the Paſcha ſhould be celebrated after the Equinox. Secondly, that after the twenty one day of *March*, they ſhould looke ſtill to the fourteenth day of the Moone, and after this day ſhould the Paſſeover be kept upon the Lords day, and to find out the time of the Moone, they compoſed the Cicle of

of the golden number, for whereſoever in the Kalender the golden number is found of that yeare, there is the new Moone; and although theſe rules were ſure at the Councell of *Nice*, yet they hold not now, for the Equinox is not now fixed upon the twenty one day of March, but ever anticipateth it, for now it is on the tenth of March: but now theſe who reckon to the Paſſeover, looke to the firſt new Moone, after the firſt day of Lent, and the firſt Sunday after, beginneth the *Quadrageſima*, and the ſeventh Sunday after is the Paſcha.

The Iewiſh feaſts went backward.

Marke that all theſe Iewiſh feaſts being reckoned by the Equinoxe, they goe backward from the day upon which they were firſt inſtituted; when the Paſſeover was inſtituted at the firſt, it fell upon the twenty ſeventh day of March. At the Councell of *Nice*, the Equinoxe, turned backe to the twenty one day, on which the Paſſeover was kept; and now, it is turned backe to the tenth day. If the Paſſeover ſhould be kept now according to the Equinoxe, it ſhould bee kept the tenth of March. The reaſon why the Equinoxe varieth ſo, is becauſe in the ſpace of every hundreth and ſixe yeares, the whole Spheres come from the ſouth to the North, by motion of the Firmament one degree, the world being created upon the third of Aprill which was the Equinoxe then, now it is turned backe to the tenth of March, and if the world were to continue ſo long, it would turne to the tenth of *Ianuary*: By this the Lord would teach the *Iewes*, that all their feaſts have taken an end; but the Sabbath continually goeth forward, for it ſhall fall this yeare upon the firſt of *Ianuary*, it will fall upon the ſecond of *Ianuary* the next yeare, and ſo forth; but the feaſts goe backeward, that which falleth upon Saturday this yeare, ſhall fall upon Friday the next yeare; and as the Planets have a contrary courſe

When the Paſſeover was inſtituted, the Equinox was upon the 27. of March.

Why the Equinox varieth.
At the Creation the Equinox was upon the 3. day of April.

course to the first mover, going backeward, whereas the first mover goeth forward; so these feasts going backeward, turne to nothing, but the Sabbath going still forward, shall end in that eternall Sabbath.

Conclusion.

The conclusion of this is, these feasts being so alterable and moveable, it was a foolish contention betwixt the Easterne and the Westerne Churches about the keeping of the Passeover.

CHAP. XX.

Of the Pentecost.

A ceremoniall appendix of Command. 4.

Levit 23.15. *And ye shall count unto you from the morrow after the Sabbath, from the day that yee brought the sheafe of the wave-offering, seven Sabbaths shall be compleat, &c.*

THe Pentecost is called the feast of weekes, because there were seven weekes betwixt the morrow after the Passeover; and it is called the Pentecost from πεντήκοντα, fifty, and in *Hebrew*, *Haghashibignoth*.

חג השבועות

Many memorable things by the number of fifty.

There were sundry memorable things reckoned by the number of fifty in the Scripture: as fifty dayes from their comming out of *Egypt*, unto the giving of the Law. The Dough which they brought out of *Egypt*, lasted thirty dayes, for the Manna descended the sixteenth day of the second moneth; now betwixt the fifteenth day of the first moneth, when they came out of *Egypt*, to the sixteenth day of the second moneth, are just thirty dayes, after that time within fifteene dayes, they came to *Sinai*, that maketh forty five dayes; then the Lord commanded them to sanctifie themselves three

three dayes, and that maketh forty eight dayes; then the ſecond day after that the Law was given. So there were fiftie dayes betwixt the morrow after the Paſſeover and the Pentecoſt: So there were fiftie dayes after Chriſts Reſurrection, and the comming downe of the Holy Ghoſt upon the Apoſtles: ſo in the fiftieth yeare was the Iubile.

The errour of the Samaritans, in reckoning of the Pentecoſt.

There were ſeven weekes from the morrow after the Paſſeover to the Pentecoſt; the *Samaritans* miſtaking the word *Sabbath*, they kept ſeven Pentecoſts in one yeare, therefore they were called *Hebdomaditai*.

They began to reckon the Pentecoſt from the morrow after the Paſſeover, which they called δεύτερα, and the firſt Sabbath after the δεύτερα, was called δεύτερα πρώτον.

Chriſt roſe upon this δεύτερα, and as there were fifty dayes betwixt δεύτερα, and the Pentecoſt; ſo there were fifty dayes betwixt Chriſts Reſurrection, and the comming downe of the Holy Ghoſt.

The Angel ſtirred the poole at the Pentecoſt.

At the Pentecoſt, the man which had *an infirmitie thirty eight yeeres*, was cured, *Ioh.* 5. 5. For it is ſaid, *verſe* 4. *That an Angell went downe* κατὰ καιρόν, *at a certaine ſeaſon*; and the *Hebrewes* ſay, *lemognad haſe*, and the *Heleniſts* ſay, κατὰ καιρὸν τοῦτον, (following the *Hebrews*) *at this ſeaſon*, that is, at the Pentecoſt; κατὰ, here is taken *diſtributivè*; ſo *Mat.* 27. 15. The Angell came downe at their feaſts, when many people were met together at *Ieruſalem*; conferre *Ioh* 4. 36. with *cap.* 5. 1. At that Pentecoſt the Angell but came downe, but at the great Pentecoſt the Holy Ghoſt came downe.

When the Barley Harveſt began.

Upon the δεύτερα was the begining of their Harveſt, and then there were but handfuls of Barley brought in (therefore at the Paſſeover they read the Hiſtory of *Ruth*, in the dayes of the Barley Harveſt, *Ruth* 1. 22. *In the beginning of the Barley Harveſt*; The Chaldee Paraphraſt

raphraſt paraphraſeth it *at the Paſſeover*.) But at the Pentecoſt, the full Harveſt was gathered in: their firſt Harveſt was of their Barley, of their baſeſt Graine onely; but the full Harveſt of their beſt Graine, the Wheate, was at the *Pentecoſt*. Chriſt ſaid, *Ioh.*4.35. *Say ye not, there are foure Monethes, and then commeth Harveſt? Behold, I ſay unto you, lift up your eyes, and looke on the Fields for they are white already unto Harveſt.* But although the Harveſt was great, yet there were few Labourers, *Mat.*9.37. Here is an excellent alluſion betwixt the *Pentecoſt*, when their Cornes were ripe, being the time of their full Harveſt, and the comming downe of the Holy Ghoſt, for at the *Paſcha* there was a little Harveſt but at the *Pentecoſt* all the regions were white: ſo before the holy Spirit came downe, there was but a ſmall Harveſt; but when the Holy Ghoſt came downe, there was a plentifull and a great Harveſt; and at the *Pentecoſt* they gathered that which the Prophets had ſowen, *Iohn* 4 38. *Yee reaped that wherein yee beſtowed no labour.*

Alluſion.

The Apoſtles gathered that which the Prophets had ſowne.

Chriſt is called the firſt fruits from the dead, 1 *Cor.* 15.20. as a handfull of the firſt fruits, ſanctified the whoſe field of Corne that was growing: ſo Ieſus Chriſt the firſt fruits from the dead, ſanctifieth all thoſe who are lying in the Graue to riſe againe by his power, even *when they are in the duſt of death*, *Pſal.*22 15.

Chriſt the firſt fruits from the dead.

The day of the *Pentecoſt* was called σύναξις, as the laſt dayes of the *Paſſeover*, and the feaſt of *Tabernacles* were called *gnazareth*, holy dayes, there was but one holy day of the *Pentecoſt* but the firſt and the laſt dayes of the other great feaſts were both holy, and yet the *Pentecoſt* was the moſt excellent Feaſt of all, for then the Comforter came, and the gift of the Holy Ghoſt came downe plentifully upon the Church.

The Pentecoſt had but one holy day.

Laſtly, obſerve the phraſe, *Act.*2.1. *When the dayes*

of

The Scriptures ſpeake of things as done, when they are but in the act of doing.

of the Pentecoſt were fulfilled, that is, *fulfilling*, So *Ier.* 25 12 *And it ſhall come to paſſe, when ſeventy yeares are accompliſhed, that I will puniſh the King of Babylon, and that Nation, ſaith the Lord* Seventy yeares were not complete here, for in the ſeventieth yeare they returned from the captivity; ſo here, *when the dayes of the Pentecoſt were fulfilled*, that is, upon the very day of the *Pentecoſt*, when it was fulfilling

This word *gnazereth* is uſually reſtrained by the *Iewes* to the laſt of the *Pentecoſt*, and it is tranſlated by the *Seventy Amos* 5.21. πανήγυρις, which word *Paul* uſeth, *Heb.* 12.23. *for a generall Aſſembly.*

CHAP. XXI.

Of the Feaſt of Tabernacles.

A ceremoniall Appendix of Command. 4.

Levit. 23.33. *And the Lord ſpake unto Moſes, ſaying, Speake unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh moneth, ſhall be the Feaſt of Tabernacles for ſeven dayes unto the Lord.*

God inſtituted many things to put his people in memorie of his judgements and mercies.

THe Lord would not have his people forgetfull, neither of his mercies, nor of his judgements; of his mercies, Therfore he commanded them to keepe the *Paſſeover* in remembrance of their deliverance out of *Egypt*; he gave them the Law fifty dayes after they came out of *Egypt*, therefore hee would have them to keepe the *Pentecoſt*; he fed them with Manna, therefore he commanded the pot with Manna to be reſerved; they dwelt in Tabernacles, or Boothes, all the time that they were in the Wilderneſſe: therefore he commanded

ded them to keepe the feaſt of Tabernacles, leſt they ſhould forget his benefits, *Pſal.* 103.2. *Forget not all his benefits*, So he will not have them forget his Commandements, therefore he commanded the Cenſers of *Nadab*, and *Abihu* to be *nailed upon the Altar, to be a memoriall unto the children of Iſrael, Num.* 16. 39 40.

Why the feaſts of Tabernacles was inſtituted.

The feaſt of Tabernacles was inſtituted onely vnto them in remembrance that they were but Pilgrimes in the Wilderneſſe, and had not a permanent dwelling there.

סכה *Tabernaculum Tentorium eſt etiam proprium nomen loci a tugurijs ſic dicti is a* סכך *texit, obtexit.*

Their firſt ſtation in the Wilderneſſe after they came out of *Egypt*, was *Succoth*, a Boothe, or a Tabernacle; and they had forty two Stations in the wildernes, from the firſt to the laſt, and all this time when they were in the Wilderneſſe, they had nothing to dwell in but Tents and Boothes, ſo that here they were but Pilgrimes upon the earth; as their fathers were before them. *Pſal.* 39. 19. Becauſe our life is a pilgrimage, therefore *David* ſaith, *I am toſſed up and downe as the Loeuſt. Pſal.* 109.23. The Locuſt is now here, now there: ſo is the life of man toſſed to and fro; and *Micah* ſaith, *Ariſe and depart, for this is not your reſt. Micah* 2. 10.

Comforts which God giveth to his children dwelling in their Tabernacles here.

Obſerve how the Lord doth Miniſter comfort to his people, ſhewing them a ſure dwelling, and a place of reſt for their tranſitory Tabernacles; we dwell in theſe bodies, but as in a Tabernacle, but this is our comfort. 2 *Cor.* 5. 1. *We know that if our earthly houſe of this Tabernacle were diſſolved we haue a building of GOD, an houſe not made with hands, eternall in the Heavens.* When the Patriarches dwelt in *Canaan*, they dwelt in Tents and Tabernacles *Heb.* 11. 9 But their comfort was, *They looked for a City which hath foundations, whoſe builder and maker is God Heb.* 11. 10. When they travelled in the Wilderneſſe with the ambulatory Arke, this Tabernacle the Lord refuſed, and his glory depar-

ted from it: but in place of it Chriſt himſelfe, ἐσκήνωσεν ἐν ἡμῖν, *Dwelt amongſt us as in the Tabernacle of his fleſh*, *Ioh.*1.14. where the *Shecinah* or Divine Majeſtie dwelleth for ever. This was the Tabernacle which the Lord made and not man, *Heb.*11.9. Laſtly, although the grave be called *domus ſæculi* mans long home, *Eccle*, 12. 5. Yet our bodies doe reſt there, but as in a Tabernacle for a while: *Act.*2.26. Our bodies reſt there but for a ſhort time, and he hath prepared another City for us to dwell in.

σάρξ μου κατασκηνώσει.

This feaſt of Tabernacles was ſaid to bee kept ſeven dayes, *Levit.*32.34. And the Evangeliſt ſaith, *Vpon the laſt and great day of the feaſt Ieſus ſtood up*, *Ioh.*7.37. This was the moſt ſolemne day of the feaſt, this day they kept *feſtum latitiæ legis*, the feaſt of joy, becauſe they ended the reading of the Law this day; and the next Sabbath, they called *Sabbath bereſith*, becauſe they began againe to read the book of *Geneſis*, and they read three *Haphtaroth* or Sections that day, the firſt was *Haphtaroth elle pekudi lejom ſheni ſhel ſuccoth*, and it began at, 1 *King.*7.51. *So was ended all the words which King Salomon made*, *&c.* And that day *Salomon* ſtood up and bleſſed all the people: So Ieſus Chriſt the true *Salomon* bleſſed the people in the great and laſt day of the feaſt.

שבת בראשית

הפטרת אלה פקודי ליום שני של סכות

The ſecond *Haphtorah* which was read this day, was *Haphtorah Shimhhath Hatorah*, *feſtum lætitiæ legis*, and it began at *Ioſh.*1. They kept this feaſt becauſe the Law was ended, and *Ioſhua* began the Prophets.

הפטרת שמחת תורה

The third *Haphtorah* which they read, was *Sabboth Hagadol*, which began at *Mal.*3.4. And it ended with theſe words, *Behold I will ſend you Elijah the Prophet*, *Mal.*4.5. And ſo they joyned the laſt Section of the law, & the laſt Section of the Prophets both together, and it was on this day that Ieſus Chriſt ſtood up and ſpake

הפטרת שבת הגדול

At this feaſt was the dedication of the Temple, & the Arke brought into it, 2 *Chro.*3.2.3.7. The remnant of the Iewes that returned from the captivity was to keepe this feaſt, Zach.14.16.

ſpake to them, who was the true *Salomon*, the true *Ioſhua*, the end of the law and the Prophets: and whereas the Iewes delighted much in eating and drinking that day, Ieſus Chriſt called all thoſe to him who thirſt. *If any man thirſt let him come to me and drinke. Ioh. 7. 37.*

Laſt, ſee how upon the firſt day of this feaſt they offered thirteene young Bullocks; two Rams, and fourteene Lambes of the firſt yeare, the ſecond day twelue; the third day, eleven: the fourth day, ten: the fift day, nine; the ſixt day, eight: and upon the ſeventh day of the feaſt were offered but ſeven Bullockes: the ſeaventh day of the feaſt was the great day of the feaſt, and yet it had but the meaneſt offering, which gaue them to underſtand that the Lord was to aboliſh theſe ſacrifices, and to bring in a perfect ſacrifice in place of them, who is Ieſus Chriſt once to be offered for all.

At this feaſt they held up branches, and ſo they held them up to Chriſt before the Paſſeover, and they ſang *Hoſanna* which was a ſolemne ſort of prayer, *Salve quæſo nunc*, Saue now I beſeech thee, and they wiſh, not only peace to him on earth but alſo in Heaven. *Then the ſhoute of a King was amongſt them, Num. 23. 21*

CHAP. XXII.

Of the New Moones.

A ceremoniall Appendix of Command. 4.

Pſal. 81.3. *Blow up the Trumpet in the New Moone, in the time appointed on our ſolemne feaſt day.*

כֶּסֶא *Novilunium.* a כָּסָה *texit, quod tunc Luna Sole tegitur: vel* כִּסֵּא *Feria ſtativa, tempus ſtatum; quod in numeratum anni diem ſemper recurrit, a* כָּסַס *numeravit ſupputavit.*

THe New Moone hath two names in the Scripture, Firſt, it is called *Ceſeh* or *Ceſe*. Secondly, it is called *Hhodeſh* from [*Hhiddeſh*] *renovare*, to renew.

They kept the New Moones holy as they did their Sabbaths, *Wherefore wilt thou goe unto him to day, it is neither New Moone nor Sabbath*, 2 *King*. 4.28. So the Apoſtle joyneth them both together, *Coloſſ*. 2.16. *Let no man therefore judge you, in reſpect of an Holy day, or of the New Moone, or of the Sabbath.*

Their new Moones and other feaſts were Holy dayes, they might doe no ſervile worke in thoſe dayes, as to reape, ſow or plough, buy or ſell, but they might kindle fire, dreſſe meat, and ſuch upon them, which they might not doe upon the Sabbath.

חֹדֶשׁ *Noviluniũ menſis a* חָדַשׁ *Innovavit.*

In all their other Holy dayes, the Paſſeover, Pentecoſt, feaſt of Tabernacles, and firſt day of the new yeare, their ſacrifice had a feaſt joyned with it; but the firſt day of the new Moone had no feaſt added to it.

Object.

1 *Sam*. 20.11,12,13. It is ſaid that it was the day of the new Moone, and *David* deſired to goe to *Bethlehem* to keepe the feaſt.

Anſw.

The feaſt was not kept here for the new Moone, but becauſe it was the day of the feaſt of Trumpets, or the firſt day of the New yeere; for the firſt day of the Moneth

Moneth, and the first day of the New yeare fell together; therefore the Iewes when they set downe their *Haphtorah* in the Margent upon, 1 *Sam.* 20. They set downe *Haphtorah beroſh Haroſh*, as ye would say, a division to be read in the first of the first, that is, on that which was both the first day of the Moneth, and the first day of the New yeere: and it was for the first day of the New yeere that the feast was kept, and not for the first day of the New Moone.

הפטרה בראש הראש

The New Moone was celebrated ever upon the first day of the Moneth, and the Moone and the Moneth began both in one day, although not at the same houre; for the Moon had twenty nine dayes and twelue houres but the Moneth had twenty nine or thirty dayes successively: therefore the twelve houres of the first New Moone, excressing over the twenty nine dayes of the first Moneth, were reserved untill the second New Moone, which had other twelue houres, and those two being joyned together, made up the thirty day of the second Month.

The new Moone kept ever vpon the first day of the moneth.

The Lord would have them to keepe these New Moones Holy to him, to teach them that it was he who ruled and governed the world, and all the changes and vicissitudes of it; for as the Moone is predominant over all inferior creatures, so doth Gods providence rule all things below here; the heathen groaped after this, when they set a god or a goddesse to every Moneth, as *Iuno* to *Ianuary*; *Neptune* to *February*; *Minerva* to *March*; *Venus* to *Aprill*; *Apollo* to *May*; *Mercury* to *Iune*: *Iupiter* to *Iuly*: *Ceres* to *Auguſt*, *Vulcan* to *September*: *Mars* to *October*: *Diana* to *November*: and *Veſta* to *December*. But the Lord *hath made ſummer and winter*, *Pſal.* 74. 17. And it is he *that crowneth the yeere with his goodneſſe*. *Pſal* 65. 21.

Why they kept the new moones

The heathen set a god over every moneth.

The keeping of the New Moones taught them the

A compariſon betwixt the moone and the Church.

eſtate of the Church in this world; the Church is compared to the Moone, the Moone is lightned by the Sun, and beautified by it, the Church is ſaid to be *faire as the Moone, Cant. 6. 10.* She is faire as the Moone, when ſhee is cloathed with Chriſts righteouſneſſe: and as the moone hath her light from the Sunne, ſo hath the Church her light from Ieſus Chriſt. The Sunne giveth light and receiveth none; the Moone giveth light, and receiveth: the aire onely tranſmitteth light, but it giveth no light; ſo the Lord onely giveth light, but receiveth none; the Church receiveth light and communicateth light to others: but the worldlings neither receiue light nor doe communicate light to others.

The divers changes of the Moone.

Againe the Church is like the Moone for the alterations, and change, for the moone hath many changes; ſhe is ſomtimes [*Ceſe*] *in abſcondito*, or *inσυνόδῳ*, or νέα καὶ νέα, in the conjunction; Secondly, ſhe is μηνοειδὴς, or in φαγγαρίῳ, when ſhe is in the prime; Thirdly, ſhe is κερατοειδὴς, *Corniculata*; Fourthly, ſhe is διχότομος, halfe Moone; then ſhe is ἀμφίκυρτος, *Gibboſa*; and then παντελήνη, full Moone: ſo in declination, Firſt, ſhe is ἀμφίκυρτος, then διχότομος. Thirdly, κερατοειδὴς, and fourthly, in συνόδῳ, many are the alterations which are in the Moone; ſo are there in the Church.

Solomons Kingdome compared to the Moone.

Pſal. 89. 2. Salomons Kingdome is compared to the Moone: the Moone in twenty eight dayes finiſheth her courſe, fourteene dayes to the full, and fourteene dayes to the wane: ſo from *Abraham* were fourteene generations to *Salomon*, then the Moone was at the full; then from the end of *Salomons* dayes, until *Zedekiah* are fourteene generations; and then the Kingdome decayed and waned.

Laſtly, obſerue here that they are commanded to keepe the New Moone, and not the full Moone, to teach the Church that her greateſt perfection here is to bee growing to perfection.

The

The Moone keepeth three courſes, the firſt is called *menſis peragrationis*, The ſecond is *menſis illuminationis* and the third is *menſis conjunctionis*.

Three motions of the Moone.

Menſis peragrationis is this, when the Moone goeth from the point of the Zodiacke to the ſame point againe: and this ſhee doth in twenty ſeaven dayes and eight houres; the Iewes obſerued not this moneth, becauſe it hath no reference to the Sunne, but reſpecteth onely the owne proper courſe of it.

Menſis peragrationis what.

The ſecond is *menſis illuminationis*, that is when the Moone is entring in under the Sunne, and when ſhee is wearing out under the ſunne againe: this moneth comprehendeth twenty eight dayes, the Greekes call it ἔνεα καὶ νέα, the old and new, and this moneth the Iewes keepe not.

Menſis illuminationis what.

The third is *menſis conjunctionis*, the moneth of the Moones conjunction with the Sunne, conſiſting of twenty nine dayes and twelue houres, ſhe remained under the beames of the Sunne twelue houres before the point of the change: when ſhe is comming out under the Sunne, in thoſe twelue houres ſhe is ſayd to bee in φαγγαρίῳ or ἐξαυγασμῷ, but becauſe ſhee could not be ſeene immediately after theſe twelue houres were paſt for the brightneſſe of the Sunne beames, they ſtayed untill the Sunne went downe, then they went up into the Turrets of their Synagogues, and then they blew their Trumpets and killed their ſacrifices in the ſpace of thoſe eighteene houres; her twelue houres after ſhe came out vnder the Sunne and the ſixe houres to the Prime the Iewes marked them with thoſe two letters [*Iod He*] which make eighteene.

Menſis conjunctionis, what.

What time of the new Moone they blew the Trumpets.

יה. 18.

Againe, obſerue that the Moone hath *Motum velocisſimum, tardiſſimum, et medium*; her ſwifteſt, her ſloweſt, and her middle courſe; her ſwifteſt courſe is when ſhee is fartheſt from the earth, and then ſhe is in

Motus { *Velociſſimus, tardiſſimus. medius.*

ἀπογαίῳ, in this courſe ſhee runneth 17. degrees in one day, and ſhe remaineth not under the ſhadow of the Sun; the Iewes obſerved not this motion.

The ſloweſt motion of the Moone is in περιγαίῳ, neareſt the earth, then ſhee runneth but ten degrees in one day, and ſhe remaineth under the Sunne more than two dayes: This courſe of the Moone the Iewes obſerved not.

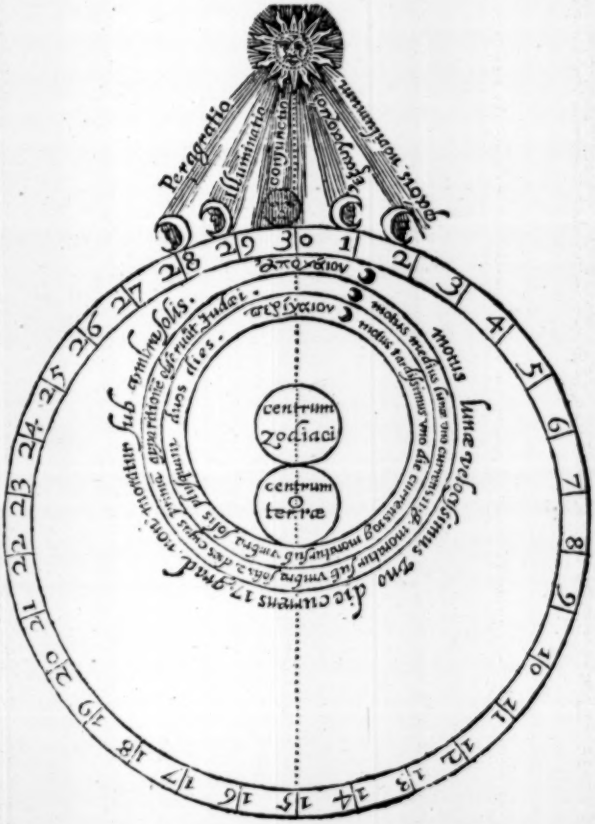
The Iewes obſerved the firſt apparition of the Moone in her middle motion.

The third motion of the Moone is a middle motion, and in one day ſhe runneth thirteene degrees, and then remaineth under the ſhadow of the Sunne two dayes, and the Iewes obſerved her firſt apparition in this courſe for the New Moones; the Moone keepeth alwayes a conſtant courſe, but yet when ſhe is fartheſt from the earth ſhe ſeemeth to us to runne more ſwiftly, therefore they could not make their obſervation, of the change of the Moone from that courſe; neither when ſhe is neereſt to us: for then ſhee ſeemeth to make too ſlow a courſe, therefore they obſerved this courſe, when ſhe was in her middle motion, neither too ſlow nor too ſwift.

Of their feaſt of Trumpets.

In the firſt day of the ſeventh moneth they had the feaſt of blowing of Trumpets, the Iewes commonly hold, that this feaſt was kept in remembrance of *Iſaacs* deliverie, when the Lambe was killed for him, but *Pſal.* 81. *verſ.* 5. *David* biddeth them blow up the Trumpet, becauſe *it was a ſtatute in Iſrael, and a law of the God of Iacob, this hee ordained in Ioſeph for a Teſtimony, when he went out through the Land of Egypt.*

A figure to ſhew at what time the Iewes began their New Moones.



CHAP.

CHAP. XXIII.

Of the day of Expiation.

A ceremoniall appendix of Command. 4.

Levit. 23.24. *On the tenth day of the ſeventh moneth there ſhall be a day of Atonement, &c.*

כפר a כפרים
Picavit, pice obduxit. הרשיע *Aliquem injuſtum pronunciare.*

THis day of Atonement is called *Dies Cippurim*, the day of expiation. *Caphar* properly is to cover a thing with pitch or plaiſter, *Gen.* 6. 14. Chriſt muſt cover our ſinnes ſo that they appeare no more, contrary to this is *Hirſhiang*, to condemne a man or to make him wicked, that is, to pronounce him to bee wicked.

Foure thiugs commanded to be done in the day of expiation.

There were foure memorable things commanded on this day of expiation, firſt, that they ſhould faſt; Secondly, that they ſhould abſtaine from al ſorts of work; and all ſorts of delights; Thirdly, that they ſhould afflict their ſoules; Fourthly, that they ſhould proclaime the Iubile this day.

The day of expiation called a faſt by way of appropriation.

Firſt, they were commanded to faſt this day; they had many faſts, as the *faſt of the fourth moneth, and the faſt of the fift, and the faſt of the ſeventh Moneth, and the faſt of the tenth moneth, Zach.* 8. 19. But this was called *the great faſt, as Act.* 8. 9. *Sailing was dangerous becauſe the faſt was now paſt*, this faſt was the day of expiation.

No workes to be done upon the day of expiation.

Secondly, they were commanded to abſtaine from all workes this day. In other feaſt dayes they were commanded to abſtain from ſervile works, as plowing, ſowing, reaping, but this day was to be kept as Holy as the Sabbath

Sabbath it ſelfe, they might kindle no fire this day nor dreſſe meat, they were to abſtaine from all delights and pleaſures this day as firſt, from waſhing of themſelves, ſecondly from annointing of themſelues, thirdly, from putting on of their ſhooes and fine apparell. Firſt, from annointing, in the day of affliction they did not anoynt themſelues. *Dan.*20.3. 12. So they laid aſide their ornaments. *Exod* 33.4 6. So they went barefooted. 1 *Sam.* 15.30. So wearing Sackcloth. *Pſal.*35 13. Not waſhing themſelues. 2.*Sam.* 12. 20. 21. Not to lye with their wiues. 2.*Sam.* 11. 11. Thirdly, This day they afflicted their ſoules or humbled their ſoules for the outward humiliation had beene nothing with out the inward. *Eſay.*58.5. *Is it ſuch a faſt that I haue choſen? a day for a man to afflict his ſoule.* Outward abſtinence without humiliation of the ſoule is nothing acceptable vnto God.

They abſtained from pleaſures that day.

They afflicted their ſoules on the day of expiation.

Fourthly, this day they proclaimed the Iubile, they were humbled in their ſoules this day in afflicting themſelves, and then he biddeth them proclaime the Iubile to teach us, that the Lord giveth grace to the humble; and ſecondly, that the Lord mixeth griefe and joy togeather to his children in this life, they are ſweet-ſowre joyes, and all the promiſes have *Annexionem Crucis*, a condition of ſome croſſe adjoyned to them. *Marc.*10. 30. *He ſhall receiue an hundreth-fold in this life, &c. With perſecutions.*

Why the Iubile was proclaimed on the day of expiation.

This day was inſtituted for to purge all the defects and wants which had beene in their ſacrifices all the yeere long, and when this day was not able to purge them from their ſinnes, this taught them that they muſt expect another Sacrifice to purge ſinne, for *Non datur proceſſus in infinitum*, but there muſt be one perfect Sacrifice to purge all our ſinnes, wherein we ſhould reſt.

They had many reaſons to ſhew them the weakeneſſe

The weakneſſe of the Ceremonies ſhewed by the Prieſts and ſacrifices.

neſſe of this Leviticall Law, both in the Sacrifices, and in the Prieſt; in the Sacrifices, *Numb.* 19. 8. 9. When the Heifer was burnt, they put the aſhes in water to purge theſe who were put out of the Camp for uncleanneſſe; therefore it was called the water of ſeparation: thoſe aſhes purged them that were ſeparated, yet they defiled them that burnt them, and gathered them, *Verſ.* 10. Therefore this ſacrifice could not purge him.

So the weakneſſe of theſe ceremonies was alſo ſhewed in the Prieſts themſelues, that the Prieſt being a ſinner, could not make atonement for himſelfe; when the Prieſt eate the meate offering of the people, he made atonement for them; but he might not eate his owne meat offering. *Levit.* 10. 17. This ſheweth the Imperfection of the ceremonies, in eating the ſinne offering of the people, but not his owne ſinne offering. This was alſo ſhewed to them by this; If the high Prieſt had beene defiled by any thing, there was a ſecond high Prieſt appointed to ſupply his wants. 1 *King* 2. which ſhewed the Imperfection of his Prieſthood. Laſtly, this High Prieſt entered but once in the yeere, into the Holieſt of all, and he alone, therefore this Prieſthood could bring nothing to perfection.

Heb. 10. 5. *Sacrifices and Mincha, thou wouldſt not have, but a body thou haſt prepared for me*; in the oblation of Chriſts body, the legall ſervices were aboliſhed, and the meat-offering ceaſed when CHRIST came. *Dan.* 9. 2.

Three ſorts of purification.

The Iewes had divers ſorts of purifications. Firſt they had ἁγισμὸς, which was a purifying by water *Ioh.* 11. 55. ἁγίσωσιν ἑαυτούς, *they went up to Ieruſalem, to purifie themſelues*, and this the Latines called *Luſtratio*. The Greeke called the ſame φοιβοσμὸς, which was a purifying by fire, for φοῖβος is the heat of the ſunne, this was an Idolatrous cuſtome which the Prieſts of *Moloch* uſed,

used, when as they had [*Magnahhir Baish*] *Transitum per ignem* a going thorow the fire, when they did initiate their young children by making them passe thorow two fires.

מעבִיר באש
transitus per ignem.

Their second purification was καθαρισμὸς, a washing with water, whereas the former was but a sprinkling with water; *Ioh.* 3.25. *There was a question betwixt some of Iohns Disciples and the Iewes* περὶ καθαρισμοῦ, about purifying, and it was for this purification that those *water pots of stone* were set. *Ioh.* 2. 6. for when they came home from their markets, or had touched a gentile or any uncleane thing, they washed their cloathes, their hands and their feete, in those pots of water.

Purifying with water for what?

Their third sort of purification was καθαρμὸς *Piaculum*, or *victima piacularis*, when as they offered a sacrifice of any beast after they were thus purified, and this was called κάθαρμα, which the Gentiles abused, as the *Carthaginians*, when they tooke a man, and laid all the sinnes of the people upon him, they offered him in a sacrifice, and burnt him in the fire to be κάθαρμα, or an expiation for the whole people of that Countrey or City.

The manner of the heathen expiating sin.

When *Iohn* the Baptist, the forerunner of CHRIST came to abolish the ceremonies of the Iewes, and to make way for the Gospell both to the Iewes and Gentiles, he changed ἁγνισμὸς εἰς μετανοίαν this sprinkling of water into repentance, and he changed καθαρισμὸς the washing with water εἰς βαπτισμὸν in baptizing with the holy Ghost and with fire; and he changed καθαρμὸς that sacrifice for sinne into that Vniversall κάθαρμα, the sacrifice of Iesus Christ, when he said, *Behold the Lamb of God,* ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, *that taketh away the sinne of the world.*

Iohn changed all these washings.

CHAP.

CHAP. XXIII.

Of the ſeventh yeares reſt, and the Iubile.

A ceremoniall appendix of Command. 4.

Levit. 25. 4. But in the ſeventh yeere ſhall bee a Sabbath of reſt unto the Land, &c. verſ. 8. and thou ſhalt number ſeven Sabbaths of yeeres, &c.

GOd commanded his people to reſt the ſeventh day from their labours; then he commanded them to keepe many feaſts in the ſeventh moneth; upon the firſt day of the ſeventh moneth they were to keepe the feaſt of Trumpets called *Roſh Haſhanah*, the firſt day of the new yeere; upon the tenth day of this moneth they were to keepe the feaſt of expiation; upon the fifteenth day of the moneth, the feaſt of Tabernacles, which continued for ſeven dayes, and in the ſeventh day of the feaſt of Tabernacles, they kept *feſtum ſalicis*, and caried branches, as they uſed in the Paſcha to carry palmes, which was a ſigne of victory; then they carried branches before CHRIST and cryed *Hoſanna filio David*. In the laſt day of the feaſt of Tabernacles, was the feaſt of collection added both to the Paſcha, and to the feaſt of the Tabernacles, and *Ioh.* 2. 37. it is called *the laſt and great day of the feaſt*.

ראש השנה
primus dies anni.

The feaſt of collections added to the feaſt of Tabernacles and Paſſeover.

Beſides theſe legall feaſtes in this moneth, they had likewiſe on the fourth day, the faſt of *Godaliah*, and upon the twenty and third day was *feſtum lætitiæ legis, & benedictio*.

They had but one feaſt in the Moneth *Niſan*, and one in *Iair* the Pentecoſt.

So

So the Lord commanded that the Land ſhould reſt in the ſeventh yeare, and every ſeventh ſeventh in the Iubile, The land was laboured ſix yeares, and theſe yeares were called *Anni georgici.*

The land was to reſt the ſeventh yeere, this was called *annus ſhemittah* from *Shanat*, *liberum demittere*, to ſet free, and not to ſeeke any due of it; for thoſe who laboured the ground to ſeeke fruit of it every yeare was too much, and gave no time of the reſt to the ground. שנה שמיטה

What things the Iews were taught by the reſt of the ſeventh yeare.

The Lord taught the Iewes ſundry things by the reſting of the Land; for as the Sabbath day taught them that as they were the Lords they behoved to ceaſe from their owne workes, to doe his worke: So the Sabbath of the ſeventh yeare taught them, that both they and their land was the Lords, and therefore it was to reſt.

Secondly, this yeare taught them to depend upon the Lords providence, for the Lord promiſed his bleſſing upon the ſixt yeare, that the Land ſhould *bring out for three yeares*, *Levi.*25.20.

Thirdly, this yeare was a ſigne to them of their eternall reſt.

Laſtly, he inſtituted this yeare to teach them to bee pitifull to the poore; for thoſe things which grew of their owne accord that yeare, were alloted to the poore and to the ſtrangers.

Queſt. How could they live, ſeeing the land reſted the ſeventh yeare?

Anſw. The Lord anſwered, *Levit.*25.21. That he would ſo bleſſe the ſixt yeare, that it ſhould ſerve for three yeares, and here we may ſee how the promiſes were fulfilled, which were made, *Levit.*26.10. *Yee ſhall bring out the old, becauſe of the new*, that is, there ſhall be ſuch plenty of new, that yee muſt bring forth the old to make roome for it, and that is that which *Amos* ſpeaketh,

How God bleſſed the ſixt yeare, that it ſerved for three yeeres.

cap.

cap. 9.13. *Arator apprehendet meſſorem, the plowman ſhall overtake the reaper*, that is, the old and the new ſhall meet together. So *Pſal.* 144.13. *That our garners may be full affording all manner of ſtore*, but the Chaldee Paraphraſt paraphraſeth it *Affording corne from one yeare to another.*

Hebraicè מִזַּן אֶל זַן *a ſpecie in ſpeciem. et Chaldaicè* שַׁתָּא לְשַׁתָּא *ab anno in annum.*

The fertility of the ſeventh yeere, was not meerely naturall.

Here we may obſerve that this fertility of the ſeventh yeare was not merely naturall, but proceeded from the bleſſing of God. Secondly, all thoſe who reſted the ſeventh yeare from their labours, yet they wanted nothing but it was ſupplied by the bleſſing of God. *Mal.* 3.10. *Effundam vobis uſque ad non ſufficientiam*, that is, that yee ſhall not have veſſels to containe the oyle, and the wine, nor garners to containe the corne, which I ſhall beſtow upon you.

Never man ſuffered any loſſe in Gods ſervice.

So thoſe who abſtaine from their labours upon the Sabbath, it ſhall never impoveriſh them; for the bleſſing of God upon the weeke dayes ſhall ſupply all their wants; ſo the Lord promiſed, when they ſhall goe up to *Ieruſalem* to ſerve him at their feaſts, that hee would keepe their land from the incurſion of the enemies, *Exod.* 34.24. and wee ſee, *Ioſh.* 5.2. When they were circumciſed, the Lord ſtrooke ſuch a feare and terrour in the hearts of the *Canaanites*, that they durſt not touch them, as *Simeon* and *Levi* killed the *Sichemites* when they were newly circumciſed; never man yet got hurt in the ſervice of God: Hee ſhall ſtill finde the Lords protecting Hand and bleſſing in his ſervice. When hee ſent out the ſeventy Diſciples without purſe, ſcrip, and ſhooes, hee ſaid, *Lacked yee any thing? and they ſaid, Nothing*, *Luc.* 22.35. *Nebuchadnezzer* ſhall not want a reward for his ſervice which hee did to the Lord, albeit hee was an heathen, for hee got *the Land of Egypt for his wages*, *Ezek.* 29.20.

The

The next priviledge of the Sabbaticke yeare was this, *Deut.*15.1. that mens debts were pardoned to them, if they became poore and had nothing to satisfie, but not if they had sufficient to pay, then they were bound to satisfie; and if they were poore, the Lord commanded to lend unto them, *Deut.*15.19. although the seventh yeare was at hand; but that which was borrowed for necessitie onely, was not to be restored; and the naturall *Iewes* had onely this priviledge, but not the *Proselytes*.

Debts were payed in the seventh yeare.

The third priviledge of this yeare was this, *Exod.* 21.2. *Hee shall goe out free in the seventh yeere, paying nothing*, to wit, if he was an *Hebrew* servant; but if hee was not an *Hebrew* servant, but a stranger, then hee was to serve untill the yeare of the Iubile, *Levit.*25.4.

Servants were set at libertie this yeare.

The fourth thing which was done in the seventh yeare, the Law was publikely read, *Deut* 31.10.

The Law was publikely read this yeare.

Quest. Whether or not, kept they alwayes these sabbaticall yeares?

Answ. Not, *Ier.*34.14. therefore the Lord plagued them with divers plagues, and especially with barrennesse of the sixt yeare, 2 *Mach.*6.43.49.

Quest. When began this yeare of the rest?

Answ. Some hold that it began after the land was divided by Lot; but seeing the Land was twice divided by Lot, first in *Gilgal*, *Ioh.*14. Secondly, in *Siloh* a few yeares after, because the first division was not perfected, this account of the seventh yeare seemeth to begin at the latter division of the Land, *Ios.*18.2.

At what yeare the first Rest began.

Quest. What time of the yeare began this rest of the seventh yeare?

Answ. From *Tishri*, and not from *Nisan*; for if it had begun in *Nisan* then they should haue lost two Harvests, first, they might not cut downe the Corne which was growing upon the ground in *Nisan*; and then secondly, they

At what time of the yeare this Rest began.

might not ſow in *Tiſhri*, and ſo they ſhould have loſt both the Harveſts, *Exod.*23.16. and 34.22. but the Lord ſaith, *Levit.*25.22. Yee ſhall ſowe the eighth yeare, therefore they wanted but one ſowing, and one Harveſt.

Of the Iubile.

יוֹבֵל *ab* חוֹבֵל
Produxit, eduxit.

Their great Sabbaticall yeare was the yeare of the Iubile: It was called the Iubile from *Iobhel* or *hobhel*, *deduxit* or *produxit*; becauſe it brought men backe againe to their firſt eſtate; the ſeventy tranſlate it ἀνάγειν, becauſe they were brought backe to their firſt eſtate; and *Philo Iudæus* calleth it, ἀποκατάσασις, *reſtitutio*, and *Ioſephus* ἐλευθερίαν, *libertatem*, and from the word *Iubile*, the Latines made their word *Iubilo*, to take up a merry ſong. So it might be called *buccina reductionis*.

תְּקַע תְּרוּעָה

They blew with Rammes hornes at this feaſt, *dekeran dikraia*, as the *Chaldee* paraphraſt paraphraſeth it. And they blew with theſe Rammes hornes in remembrance of their deliverance out of *Egypt*.

Maſius holdeth, that they were Neat hornes and that they blew with Rams hornes in the fourty ninth yeare, and in the fiftieth yeare, the yeare of the Iubile, with Oxens hornes, which is not likely, for they blew not at all the fiftieth yeare; but when they gathered the people to the Congregation, they blew with ſilver Trumpets, this blowing of Trumpets ſignified, that Miniſters ſhould *lift up their voyce like a Trumpet*, *Eſay* 58.1. and proclaime ſalvation to the people. The Prophets were ſaid to lift up the horne, 1 *Chro.*25.5. becauſe the Prophets were to lift up their voyce, and to blow, as if it were with a horne. None might blow with thoſe hornes but onely the Prieſts, for the hornes were appointed

Elevare cornu prophetiæ quid.

The Prieſts proclaimed the Iubile with Rammes hornes.

pointed for a holy uſe, and no man might blow thoſe hornes, but he who was conſecrated for a holy uſe, as the Prieſt was, for the Prieſt went out to battell and blew the Trumpet, it was he that blew the trumpet to convocate the people; it was he that blew, when the walls of *Iericho* fell downe; it was he that proclaimed the yeare of remiſſion; and it was hee that proclaimed the yeare of the Iubile.

When they proclaimed this Iubile upon the foutty ninth yeare, they proclaimed it upon the day of expiation; the day of expiation was *dies luctus* to them, a day of mourning; and yet the intimation of great joy of the yeare of the Iubile was proclaimed that day, to teach them in the midſt of their griefe to remember joy.

The fourty ninth yere of the Reſt, and the Iubile could not ever fall together.

Although the Iubile was proclaimed the fortie ninth yeare, yet the fourty ninth yeare of the reſt and Iubile, fell not alwaies together; for if the Iubile, and the yeare of the reſt had falne alwayes in one yeare (as ſome would reckon, beginning the Iubile in *Niſan*, and the yeare of the reſt in *Tiſhri*) then there ſhould be wanting either a halfe yeare, or a whole yeare to the yeare of the reſt; the Iubile hath fifty, and the ſeven reſts fourty nine, it wanting halfe a yeare in the firſt Iubile, in the ſecond Iubile there ſhould be a whole yeare of the reſt wanting. And ſo the whole order of their reckoning ſhould be perverted; the Text ſaith expreſly, that the fiftieth yeare ſhall be the Iubile, and not the forty ninth yeare; neither is it enough to ſay that the Iubile is the fiftieth yeare, becauſe the former Iubile is reckoned for one of the fiftie, becauſe this wayes, one Iubile ſhould be twice numbred, being the laſt of the one Iubile, and the beginning of the next Iubile; and as no man will ſay, that the Iewes were to reſt from their labours after the ſeventh day, but upon the ſeventh day; ſo no man can ſay, that the land was to reſt after the ſeventh

yeare, but upon the seventh; and as the seventh day of the weeke is to be reckoned, excluding the former Sabbath (for when the former Sabbath is included, then it is called eight dayes) so the seventh yeare is to be reckoned excluding the former seventh; and the fiftieth yeare; secluding the former Iubile.

The yeare of Rest and the Iubile fall together every seventh Iubile.

Then to make up the right reckoning, is to give to the yeare of the rest fourty nine yeares, and to the Iubile fiftie, and so they shall fall together at every seventh Iubile, in three hundreth and fifty yeares. Seven times fourty nine, maketh but three hundreth and fourty three yeares.

Three sorts of Reckoning amongst the Iewes

The three yeares are not three full yeares.

When the land is said to rest for three yeares, it is not meant here of three compleat yeares; the *Hebrewes* have three sorts of reckonings, the first reckoning is, *exclusoutroque termino*, excluding both the termes; their second reckoning was *inclusoutroque termino*, including both the termes; their third sort of reckoning was, *excluso uno termino & incluso altero*, excluding one terme, and including the other. Example of the first, when they are both excluded, *Matthew* saith, *cap.* 17.1. *sixe dayes after*, the other Evangelists say, *eight dayes after*, *Marc.*9.2. *Luk.*9.4. including both the termes. And thus the Evangelists are reconciled. The third sort of reckning is, including one of the termes, and excluding the other; as they were to Circumcise their children the eight day, if the child had lived seven dayes, and a part of the eight, he was to be circumcised, as if he had lived compleat eight dayes; therefore the Iewes say, that *dies legis non est à tempore ad tempus*, that is, it is not to be understood, *de completo tempore*, of the full time; so the three yeares wherein the Lord promised to blesse their land, are not to be reckoned for three whole yeares, but *exclusoutroque termino*, excluding both the termes, two halfe yeares and a whole yeare, *Deut.*5.1.

At the end of every ſeventh yeare thou ſhalt make a releaſe, mikketz ſhould not be tranſlated, *A fine*, but *in fine*, *Deut.* 31.30. putting *beth* for *mem*.

מקץ *a fine*, ם *pro* ב

The land reſted three yeares, but not three compleat yeares but one whole yeare and two halfe yeares, *excluſo utroque termino*; they did ſow their Corne in *Shebhat*, anſwering to our *Ianuary*: and they reaped their Barley in *Niſan*, anſwering to our *March*; and they reaped their Wheat at the Pentecoſt, the yeare before the Iubile; when the reſt and the Iubile fell together, they reaped their Corne in *Niſan*, which ſerved them till *Tiſhri*; and this halfe yeare was called the firſt yeare of the three yeares reſt; then the yeare of the Iubile began in *Tiſhri*, which was a compleat or a full yeare, and this was the ſecond yeare of the Reſt, and after the Iubile, the Cornes were ſowen in *Shebhat* againe, and reaped in *Niſan*, and this halfe yeare was counted the third yeare; and this was *annus currens*, a yeare running, but not *completus*, compleate.

How the land reſted three yeares together.

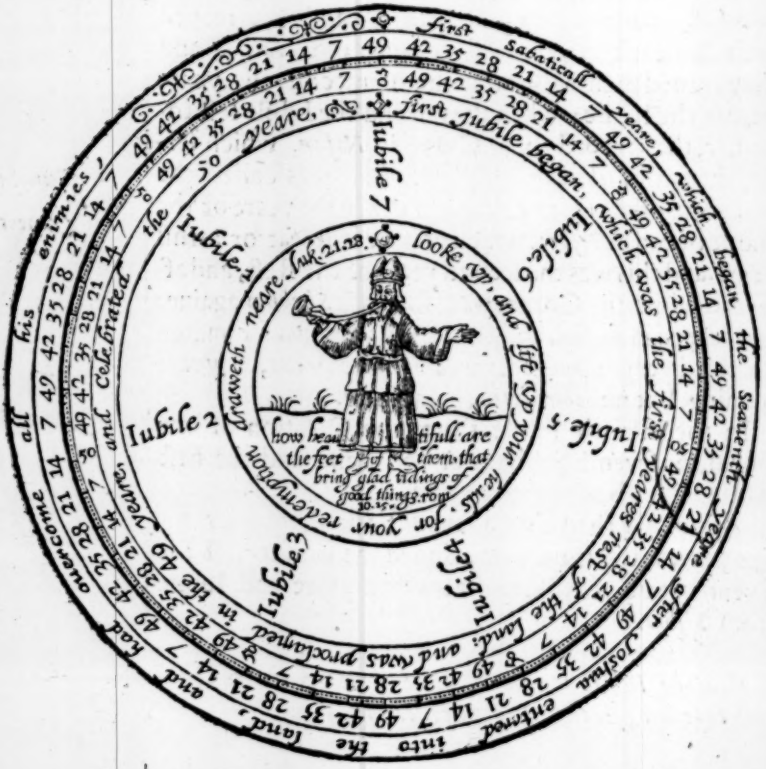
Annus { *completus.* / *currens.*

In the fiftieth Iubile from the Creation of the world, the ſeventh Sabbath of the Land and the firſt Iubile began both in one yeare.

After *Ioſhua* had fought againſt the *Canaanites* for ſixe yeares, the Lord commanded the land to reſt the ſeventh yeare, reckoning the ſeventh yeare and Iubile from *Tiſhri*.

How the Iubile and the ſeventh yeare of the reſt, fell both together, ſee this Figure following.

A figure to shew when the seventh yeare of the Rest and the Iubile fell both in one yeare.



Also there were no Iubilees reckoned untill *Ioshua* had conquered the land, yet if ye will reckon from the Creation of the world, till the dayes of *Ioshua*, 3500 yeares, which will make up just fifty Iubilies, wee may reckon

reckon this way, *per tempus prolepticum*, which is neither *postulatitium* nor *hystoricum*; *tempus postulatitium* they call this, when the Kings of *Egypt* deduced their genealogies thirteen thousand yeares, before the Creation this is a false reckoning; but *tempus prolepticum*, is this, when they reckoned seven hundred yeares before the Creation, to make the Sunne, the Moone, and the yeare of the Indiction to fall in one yeare; and so doth *Scaliger* reckon; and thus wee may reckon the Iubilees ascending up to the Creation, not *per tempus hystoricum*, nor *tempus postulatitium*, but *per tempus prolepticum*; but when we reckon from *Ioshua's* dayes descending to the time of Christs death, this is *per tempus hystoricum*, the Scripture sheweth us just twenty nine Iubilees from *Ioshua* to Christ, then was the acceptable time, and the day of great deliverance, *Luk.* 4. 18. and then all the Iubilees ceased.

Tempus { *postulatitium* / *prolepticum.* / *hiſtoricum.*

The difference betwixt the seventh yeare of release, and the yeare of the Iubile was this, in the seventh yeare the Hebrew servant was released, and if he had married a stranger, his wife and his children were not released; but in the yeare of the Iubile they were released. Secondly, the morgaged lands in the seventh yeare were restored, to the last Morgager; but in the yeare of the Iubile the Land was restored to the proper inheritor.

The difference betwixt the priviledges of the seventh yeare and the Iubile.

The Lord appointed these Iubiles, First, that the poore might not be excluded from their inheritance; Secondly, he instituted them that they might keepe a right chronology and reckoning of times; for as the Greekes did reckon by their *Olympiades*, and the Latines by their *Lustra*; So did the Hebrewes by their Iubiles. Thirdly, he instituted these Iubiles, that they might be a type to them of their full deliverance by Christ, *Esay* 61. 2. *Luc* 4 10.

Why the Iubile was appointed.

The extent of the remiſſion under the Goſpel, above the remiſſion under the Law.

The Remiſſion of the Iubile exceeded the remiſſion of the ſeventh yeare ſeven times, and Chriſt extended the remiſſion under the Goſpell as farre above the Iubile, as the Iubile is above the ſeventh yeare to ſeventy times ſeven times: *Peter* would have reſtrained this remiſſion to ſeven onely, *Mat.*18.21. but Chriſt extendeth it farre above ſeven times or ſeventy times, but hee ſaith that wee ſhould forgive our brother *ſeventy times ſeven.*

Concluſion.

The Concluſion of this is; the ſeventh day they reſted from their labours, in the ſeventh moneth the moſt of their feaſts fell; and in the ſeventh yeare their Land reſted, and in the ſeventh ſeventh their Iubile fell, then all their debts were payed, then they were reſtored to their inheritance, but when our eternall Sabbath ſhall come, *Eſay* 66.22. then wee ſhall reſt from our labours and our ſinnes, and the puniſhment for them; then the earth ſhall reſt from the burdens under which it groneth now, *Rom.*8.22. and the ſunne, *qui jam anhelat ad locum ſuum Eccleſ.*1.5. Who now is weary in running of his courſe, ſhall reſt, and there ſhall be no more need of his light, *Revel.*22.5. Then all our debts ſhall be fully pardoned, and wee ſhall be fully reſtored to our inheritance which we have morgaged: when the Prieſts went about the fourty ninth yeare, and proclaimed that the fiftieth yeare was at hand, were not theſe glad news for the poore, and to thoſe who were in debt; ſo when the Miniſters of the Goſpel, *Lift up their voyce like a Trumpet*, *Eſay* 58.2. and proclaime to us, that the yeare of the Iubile is at hand; ſhould not poore and miſerable ſinners rejoyce, and *lift up their heads becauſe their redemption draweth neere*, *Luc.*21.28.

עשאף *anhelavit.*

Com-

Commandement V.

CHAP. XXIIII.

Of the maintenance of the Priests under the Law.

A ceremoniall appendix of Command. 5.

*Num.*18.21. *And behold I have given the children of Levi, all the tenth in Israel, &c.*

LEt us consider here, first, who payes tithes. Secondly, to whom they were payed. Thirdly, for what end they were payed. Fourthly, what things the Priests and the Levites had besides the tithes: and lastly, the blessing upon those who payed their tithes.

First, the people payed their tithes to the Levites, because the Levites *Adhærebant Sacerdotibus*, they were joyned to the Priests, *Num.*18.2. *And thy brethren also of the Tribe of Levi, of the tribe of thy father, bring them with the* [*Vaijlavu*] *ut adhæreſcant tibi, that they may be joyned unto thee*; the children of *Levi* called *Levites*, were adjuncts to the Priests, and therefore the people payed the tithe to them.

The second thing to be considered here, is to whom they payed tithe, the people payed their tithe to the Levites.

How did the Phariſes pay tithe, seeing they were Church-

לוי *filius adhæſionis sic dictus à matre quia putabat maritum sibi adhæſurum à* לוה *adhæsit & hic alludit dominus, cum dicit* וילוו *ut adhæreſcant.*

Queſt.

ἀποδεκαλόω decimas do vel decimas accipio. Anſw.

פרשים docentes.

פרושים ſeparati.

Church-men, the Phariſie ſaid, *I tithe*, that is, *I pay tithe*, *Luke* 18. 12.

All the Phariſes were not teaching Phariſees, they were not all [*Poraſhim*] *Docentes*, but ſome were [*Paruſhim*] *vel* ἀφορισμένοι, *ſeparati*; and of theſe ſome manured the ground, and were Laike Phariſes, as wee may call them, and thoſe payed tithe as well as others.

Priests ſometimes called Levites.

Then the Levites payed their tithes to the Prieſts. Sometimes the Prieſts are called *Levites* in the Scripture, as *Ezek.* 44. 15. *The Prieſts, the Levites, the ſonnes of Zadok*; therefore although when the people are commanded to pay their tithes, the Levites are onely mentioned, yet the Prieſts are comprehended under the name of Levites, becauſe the tithes belonged to the Prieſthood onely; when the Prieſts and the Levites are taken *Compoſitè*, then the tithes belong to them both joyntly; but when they are taken *oppoſitè*, then the people muſt pay their tithe to the Levites, and the Levites muſt pay their tithe to the Prieſt, *Heb.* 7. 5. *The ſonnes of Levi who receive the office of Prieſthood, have Commandement to take tithes of the people.*

Why the Lord would have the Levites pay tithes.

The Levites payed to the Prieſt the tithe of the tithes, although they had no inheritance in the land, yet the Lord would have them to honour him with a heave-offering, & it was reckoned to them as if they had poſſeſſions and Lands; and beſides this, they payed tithes of the ground of the ſuburbe, and fields which were given them; therefore, *Num.* 18. 28, 29. *Thus you alſo ſhall offer an heave offering unto the Lord of all your tythes which yee receive of the children of Iſrael, and yee ſhall give thereof the Lords heave offering to Aaron the Prieſt out of all your gifts yee ſhall offer, &c.*

Thirdly, to what end they were payed; the tithes were given as a ſigne of homage, and thankfulneſſe to God

God, *Prov* 3.9. *Honour the Lord with thy substance and with the first fruits of all thine increase:* and as Kings have their tributes payed unto them for the maintenance of their attendance, *Rom.*13.6.7. So the Lord will have his tributes payed to him, for the maintenance of his servants the Priests; therefore the tithe is called his *heave-offering*. *Levit.*27.30. and before the Law was given, *Iacob* payed them to the Lord, *Gen.*28 22. and *Abraham* the tenth generation from *Sem* payed them to *Melchisedeck* the Priest, and the Lord appointed them for the Priests, *Num.*18.28.

Why the tithes were payed.

Abraham and *Iacob* payed tithes before the law.

Now that we may vnderstand what great plenty and abundance, the Levites had, who had the Lord for their portion, *Num* 18.20. *Deut*, 18.2. *Ezek.* 44.28 Let vs consider what they had in particular.

First, they had a part of the meat-offering called *Mincha*. Secondly, they had a part of the peace offering, the breast, and the shoulder and skin of the burnt offering, *Num.* 18.18. *Levit.* 7.13. Thirdly, they had the first fruits of the Corne, of the wine, and of the oyle, [*Reshith*] *præstantissimum*, the best of them and the fat of the oyle, *Num.*18.12. *Deut.*18.4. and they had [*Biccurim*] the first fruits. The difference Betwixt [*Biccurim*] and [*Reshith*] was this: *Reshith* were the first fruits which the Levites tooke from the people: but *Biccurim* were the first fruits, which the people presented to the Lord, and the Lord gaue them to the Priests: *Num.*18.13. Whatsoever is first ripe in the Land shall bee thine: *Reshith* was the first of the first fruites, and *Biccurim* were the first fruits themselues.

ראשית *primitiæ.*

primitiarum.

בכורים *primitiæ.*

It was not determined by the Law how much they should offer here, but the Doctors of the Iewes determined afterwards, that none should offer lesse than one of sixty, and none should offer more than one of forty, and the middle sort one of fifty, and they called him

What every one was to offer of their first fruits.

עין רעה
Oculus malus.
עין יפה
Oculus bonus.
עין הכנוני
Oculus inter utrumque.

him who offered one of ſixty: the man with the evill eye, or the coveteous eye, or the coveteous man. *Prov.* 23.6. *eat not the bread of him who hath an evil eye*, that is of a covetous man; and hee who payed one of forty, they called him the man with the good eye, *Eccluſ.* 35. 8. *Give the Lord his honor with a good eye, and diminiſh not the firſt fruits of thine hand*, and he who payed one of fifty, they called him, the man with the middle eye.

תרומה גדולה
Oblatio magna.

This was called [*Tereumah Gedolah*] the great heave offering by way of excellency, and they payed this, not onely of things commanded in the Law, but alſo of their oates, Lentiles, and fitches: although theſe ſerved not for the ſuſtentation of man; but only in time of famine to ſatisfie their hunger; yet they payed them, and they payed alſo tithe of Aniſe and Mint, which did grow in their gardens, which our Lord doth not blame *Matth.* 23. for he addeth, *theſe things yee ſhould have done*: all theſe, becauſe they were not determinated by the law, they gaue at leaſt to the Prieſts the ſixty part, ſo they gaue the ſixty part of their wool in their *Tereumah Gedolah* to the Prieſt,

The Prieſts and Levites had the free will offerings and the eſtimation of male and female according to their abilitie and ſexe.

Beſides theſe firſt fruits which they were bound to pay, they payed likewiſe free-will offerings, *Levit.* 7. 16. So when they made a ſingular vow, they were valued according to their age, and according to their ſexe, *Levit.* 27. 3. 4. The eſtimation of the male from twenty yeare old, even unto ſixty, was fifty Shekels of Silver, after the Shekell of the ſanctuary; and the eſtimation of the female was thirty. Againe, from five yeare old to twenty, the eſtimation of the male was twenty Shekels, and of the female ten. Thirdly, from a moneth old to five yeares old, the eſtimation of the male was five; and the female was three Shekels of ſilver. Fourthly, if they were paſt ſixty yeares and

aboue

above, the eſtimation of the male was fifteene ſhekels: and of the female, ten ſhekels. Fiftly, the poorer were valued after the valuation of the Prieſts, according to their ability, and all theſe came for the maintenance of the Prieſts. So they had a part of things conſecrated, *Levit.*7.35. *Num.*18.13.

The Levites had the tenth part of all the fruits which did grow in *Iſrael*; then the Prieſts, got *Decimas Decimarum* the tithe of the tithes from the Levites: the husband man payed to the Levites the tenth of his whole encreaſe. and this was called [*Magnaſar riſhon*] the firſt tithe; and the Levites payed out of this, the tenth to the Prieſts, which was the hundreth part of the husband mans increaſe [*Magnaſar min Hamagnaſar decima ex decima*, tithe of the tithe.

מעשר ראשון
Decima prima.
מעשר מן המעשר
Decima ex Decima.

The third tithe was given to the poore, and it was the ninth part of the whole increaſe *Tobit.*1.7.8. It was called [*Magnaſar ſhani*] the ſecond tithe and in the firſt and ſecond yeare, this tithe was reſerved by the husband man, and either taken up to *Ieruſalem* or elſe ſold and put in mony that the Levite, the widow and the poore might eat of it there at the three great feaſts, and it differed nothing from the tithe of the third yeare, but onely in the uſe, as *Maimony* ſheweth, and every third yeare it was given to the poore, but every firſt and ſecond yeare it was given to the Prieſt, and to the Levite, and to the widow, and they did eate it before the Lord in *Ieruſalem*, by this we may perceiue how the husband-man payd the ninth part of his whole increaſe every yeare: Let us put this caſe, a husband-man hath an hundreth and two logs of oyle, of this he was to pay two to the Lord, which was his *Terumah Gedolah*, and this was one of fifty; and then ten to the Levites, and nine of the hundreth, to the poore for the ſecond tithe, ſo that of an hundreth and two logs, he payed twenty and

מעשר שני
Decima ſecunda, vel ſecundi anni.
מעשר שלישי
Decima tertia, vel tertij anni.

The husbandman paid the moſt part of his increaſe.

and one, which was the fift part of the hundreth, and ſome more.

They had the firſt borne of man and beaſt.

Moreover, they had the firſt borne of all ſorts of cattell, as of ſheepe, beeves, and goats; and the price of the reſt which were to be redeemed according to the Prieſts eſtimation, likewiſe the firſt borne of man redeemed at five ſhekels the man, *Ezek.* 44. 30. *Neh.* 10.36. And when all the males appeared before the Lord three times in the yeare; none of them muſt come empty handed; all theſe the Prieſts got.

They had 48 cities and ſo much ground about them.

And beſides all this the Leviteshad forty eight cities, and two thouſand cubites of ground round about them on every ſide with their Cattell and flockes; the number of the Levites were but twenty three thouſand, *Num.* 26. The tribe of *Aſher* was fifty three thouſand, and two hundreth; and the tribe of *Nepthali* was forty five thouſand and foure hundreth; and the tribe of *Iſſachar*, was ſixty foure thouſand and three hundreth, and the tribe of *Dan*, was ſixty foure thouſand and foure hundreth, and yet the greateſt of them all, had but nineteene Cities: but the Levites being but few in number, got moe Cities then any of them all; and the reaſon was, becauſe the Lord would provide liberally for them: the Levites who were not the tenth part of the people, yet they got the tenth part of the increaſe of the Land, and Prieſts who were but a ſmall number in reſpect of the Levites, yet they got the hundreth part of the increaſe of the Land, and becauſe the Prieſtes had ſuch a plentifull portion, therfore the Lord alludeth to this, *Iere.* 13.14 *I will ſatiate the ſoule of the Prieſt with fatneſſe.*

The Levites were not the tenth part of the people yet they had the tenth part of the increaſe.

Alluſion.

The Lord was *their portion*, *Num.* 18.20. *Deut*, 18.1. *Ezek.* 44.28. and the godly allude to this, *Pſal.* 73.26. *God is my part for ever*, So *Pſal.* 142.6. *Thou art my part in the Land of the Living*, *Lam.* 3.24. *The Lord is my part* ſaith

Alluſion.

Alluſion.

ſaith my ſoule, therfore I wil hope in him. *Pſal* 16. the Lord is the portion of mine inheritance.

And ſee what a care the Lord had that they ſhould want none of theſe *Ezek.* 44. 30. *And the firſt of all the firſt fruits of all things, and every oblation of all of every ſort, ſhall be the Prieſts*: the Hebrewes when they would have a thing preciſely kept, they double this word [*Cel*] *as Pſal.* 119. 122. *Therefore I eſteeme all thy precepts, concerning all things to be right.* So here the firſt of all the firſt fruits of all things, &c.

The laſt thing to be conſidered here, is the bleſſing of God upon thoſe who payed their tithes, they were to pay to the Prieſts the firſt fruits, and tithes of all their increaſe of every ſort And the firſt of their dough *That he might cauſe the bleſsing reſt in their houſe, Ezek.* 44. So *Mal.* 3. 10. *Bring ye all the tithes into the ſtore-houſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of hoſts, if I will not open you the windowes of heaven, and powre you out a bleſſing, that there ſhall not be roome enough to receiue it, Deut.* 16. 74 *Thou ſhalt reioyce in the feaſt before the Lord, thou & thy ſon, and thy daughter, and thy maidſervant, and the Levite and the ſtranger, and the fatherleſſe and the widdow that are within thy gates*; And the Hebrewes ſay, the Levite, the fatherleſſe, the ſtranger, and the widow, foure that belong to me, anſwerable to foure that belong to thee, thy ſonne, thy daughter, thy man and thy maide; if thou comfort thoſe that are mine, I will bleſſe and comfort theſe that are thine, and they ſay, when a man payeth his tithes, he is the husbandman, and God Almighty is the Prieſt; but when he payeth them not, then God is the husbandman, and he is the Prieſt, and then, *Ten Akers of Vine ſhall yeeld but one Bath. Eſay* 5. 8.

The Concluſion of this is, they who have the Lord for their portion can lacke nothing, *Pſal.* 23. 1. here was none

The Hebrewes repeat words to ſignifie that nothing ſhould be omitted.

וראשית כל
בכורי כל וכל
תרומת כל מכל
לכהנים יהיה

Et præcipuum omnium primitiarum ex omnibus et omnis oblationis omnium ex omnibus oblationibus veſtris Sacerdotibus eſto. Vox כל *hic quinquies repetitur.*

The bleſſing of God upon thoſe who payed their tithes.

The Lord had foure at the eating of the Tithe of the third year as the Hebrewes ſay.

Concluſion.

none of the Prieſts that *did ſhut the doores of* Gods *ſanctuary*, or *kindle fire upon his Altar for nought*, Malac. 1.10.

CHAP. XXV.

The Iewes might not kill the damme ſitting upon the young ones.

A ceremoniall appendix of Command 5.

Levit.22.6. If the damme be ſitting upon the young, or upon the egges, thou ſhalt not take the damme with the young, &c. That it may be well with thee, and that thou maiſt prolong thy dayes.

God made choiſe of *Canaan* after a ſpeciall manner.

The earth is the Lords, and the fulneſſe thereof, Pſa.23. 1. Yet the Lord made choiſe of *Canaan* in a ſpeciall manner, and therefore he ſaith, *the land is mine*, Lev.25. 23. Thence it is called *Emmanuels Land*, Eſay 8 8. and other Lands the Lord calleth polluted Lands, *Amos* 7. 17. *Thou ſhalt dye in a polluted Land.* So the people who dwelt in *Canaan* were the Lords, after a ſpeciall manner, and all that which belonged unto them, therefore he forbiddeth to take uſury of his people.

The damme ſitting on the young ones was not a type.

When the Lord forbiddeth them to kill the damme with the young ones; the damme ſitting upon the young ones, was not a type of the Iewes here, no more then the oxe when hee trode out their corne; but there was a tropologicall ſenſe here, to teach them manners; but *Canaan* it ſelfe was a type to them.

By this Law the Lord taught them mercy to all men, and reverence to their parents.

God will have them to ſhew mercy upon the beaſts, and the birds, and he will not have the damme, and

and the young killed together; and *Targum Ionathan* paraphraseth it thus, As your heavenly Father is mercifull in heaven, so be yee mercifull in earth. The farthest extent and meaning of this Law is, that they should abstaine from cruelty, *Hos.*10.14. *Gen* 32.11. *To kill the Mother, and the Children,* for as God hath not regard of Oxen, 1 *Cor.*8.9. his chiefe regard was not to the Oxe, when hee forbiddeth to muzzle his mouth, but that the Minister should have maintenance: so the Lords chiefe regard, is not here that the Damme be spared, but that Parents be reverenced.

God taught the Iewes in their infancy sundry wayes. First, hee taught them by their apparell, that they should not weare Linsey wolsey; so that the Priests should weare linnen in the Sanctuary, and wooll out of the Sanctuary, *Ezek.*44.17. and so by their meates, putting a distinction betwixt cleane and uncleane; and so by their houses, when he commanded the Law to be written upon the posts of their doores, and by the Battlements to be put about their new houses, and so by their husbandry, when he commanded them not to plow with an Oxe and an Asse, and not to sow their fields, with divers sorts of seed; So by their flocks to offer their first-borne of them to him; and here when they were walking in the fields, if a birds nest were before them in the way, either in a tree, or upon the ground, they were commanded to spare the damme; to teach them reverence to their Parents; whereseever they lookt, they had some instruction before them.

God taught the Iewes many wayes.

Hee forbiddeth them to kill the Damme and the young ones together; hee commanded them to eate flesh after the flood, but here hee would restraine their appetite, that they should not kill both the Damme and the young ones; and which is more, the Lord for-

Why God would not have the Iewes to kill the Damme with the young ones.

biddeth when they are about to sacrifice, that they kill not the Cow or the Ewe, and their young ones both in one day, *Levit.*22.27. So the Iewes say that they might not kill the damme upon the young ones although it were for cleansed of the Leprosie, *Lev.*14. 4. And if he will not have this done for his owne worship, farre lesse will he have men doe it for their owne private use, *God will have mercy and not sacrifice*, *Matth*,9.13.he forbiddeth them to kill the Damme,but they might take the young ones; he will not have them like the *Pythagoreans*, who thought it unlawfull to kil any beast or fowle,neither will he have them like *Barbarians* who kill all without respect,but he will have them kill the young ones and spare the old,to teach them reverence towards their parents;there is no creature, but man may make some use of it, either to make it the object of his pity, or else to imitate it, as the Storke, the Crane, and Swallowes, *Who know their times*, *Ier.*8.7. yea, the Lord sendeth the sluggard to the Pismire to learne, *Prov.*6.6.

No creature but man may make use of it.

Honour thy father and thy mother, is the greatest Commandement in the second table, and it hath this promise annexed unto it, that they who honour their parents shall live a long life; and here the Lord joyneth into the meanest of all the Commandements which the Iewes call *Præceptum leve*,the Lord set the ceremonies [*Sejag Latorah*] as a hedge about the Law; and as the hedge is a fence to keepe out beasts; so were these ceremonies set as a hedge to keepe the Iewes, that they should not breake in to violate the morall.

סיג לתורה

If a man should finde a bird sitting in this land upon her young ones, he is not bound by this Law to spare her, more then he is bound, when he reapeth his field to leave the gleanings ungathered, yet he is bound by the Morall Law to shew pitie to his beast, and so upon the

This law to spare the Damme upon the young ones, bindes us not now.

the fowle, neither could he promiſe to himſelfe longer life, if he ſhould doe ſo: but onely he muſt looke to the morall precept, which obligeth man ſtill, when theſe ceremonies are aboliſhed.

Obiect.

It may be ſaid, where the reaſon, or the promiſe annexed to the Law is perpetuall, there the law is perpetuall, but this promiſe is perpetuall, long life to the obedient child; therefore it might ſeeme that this law is perpetuall.

Anſw.
How the promiſe is annexed to this ceremoniall precept, and to the morall precept.

The promiſe is properly annexed to the morall Law, and but accidentally to the ceremoniall Law: a father hath a child whom he mindeth to make his heire, hee biddeth his child doe ſuch and ſuch things, which are but trifles, and then he promiſeth unto him, the inheritance, there are more weighty conditions included in this promiſe; but for the childs nonage, and becauſe as yet he is not capable of the greater conditions, therefore his father ſetteth downe thoſe meaner conditions unto him; the inheritance is promiſed unto him eſpecially if he obſerve the maine conditions; but the meaner are ſet downe for the preſent to him: ſo dealeth the Lord with the Iewes here.

Simile.

The keeping of the whole Commandements hath this promiſe of long life annexed unto it, *Prov.*3.1,2. *My ſonne forget not my law, but let thine heart keepe my Commandements, for length of dayes, and long life and peace, ſhall they adde unto thee,* ſo *Deut.*8.1. and 30.16. But it is more particularly annexed to this Commandement, and it is called *the firſt Commandement with promiſe, Epheſ.*6.2.

Commandement. VI.

CHAP. XXVI.

That the Iewes might eat no blood.

A ceremoniall Appendix of Command. 6.

Deut. 12. 24. Thou ſhalt not eate it, thou ſhalt poure it upon the earth as water.

The blood is not the forme to the body.

THe Lord forbiddeth the Iewes his people to eate blood, *becauſe the life is in the blood*, the blood is not the forme to the living body, becauſe one body cannot be the forme to another; neither is it a part of the body, for it nouriſheth the reſt of the body, and one part nouriſheth not another; and it is more excellent than milke, melancholy, or marrow; for they have their reſidence in ſom particular parts of the body, but the blood is diſperſed through the whole body, and none of thoſe are profitable to the body, unleſſe they be mixed with blood.

Why the life is ſaid to be in the blood.

The life is ſaid to be in the blood, becauſe the naturall heat is preſerved in the body by blood; the blood it ſelfe is a thing naturally cold, and it is the heat of the ſpirits which commeth from the heart that heateth the body, and the blood but keepeth in the heat, as a mans cloathes doe, *quæ non calefaciunt ſed recalefaciunt*, which doe not heat, but keepe in the heat, it but keepeth in the ſpirits which are in the heart; but when the blood is let out, then the ſpirits faile, and the blood is congealed.

Although

Although the ſoule be ſaid to be in the blood, yet we muſt not thinke that the blood is the ſeat of the ſoule; becauſe the ſeat of the ſoule is ſome principall member of the bodie, but the blood is not a member of the body; the ſeat of the ſoule is a firme, and a permament thing, and it hath ſenſe, eſpecially the Touch, but the blood in it ſelfe hath no ſenſe, wherefore it is not the ſeat of the ſoule, but the common inſtrument, and *Vehiculum* which carrieth the ſpirits.

The blood is not the ſeat of the ſoule.

The life is in the blood, all the paſſions of man ſhew themſelves in the blood, as the blood is hot with anger, it flyeth for feare, it groweth ſlow for griefe, and ſpreadeth it ſelfe abroad for joy, and in ſhame, it maketh the face to bluſh.

The paſſions ſhew themſelves in the blood.

The life is in the blood, therefore *David* ſaith, *Pſal.* 30. 10. *What profit is in my blood*, that is, in my life, and *Virgil* calleth it the purple ſoule.

God taught his people to abſtaine from blood for two reaſons; Firſt, in reverence of the blood of Chriſt which was to expiate their ſinnes, wherefore the blood was called *the atonement of the ſoule*, *Levit. chap.* 17. 11. that is, the ſoule or the life of the beaſt, is made the ranſome for the ſoule or life of man, and therefore it ſhould not be eaten; and for this cauſe they were commanded to cover it in the earth with duſt: contrary to this, is that, *Iob* 16. 18. *Let not the earth cover my blood*, and *Ezek.* 24 7, 8. *Their blood is in the midſt of her, ſhe ſet it upon the top of the Rocke, ſhee poured it not upon the ground to cover it with duſt: that it might cauſe fury to come up to take vengeance, I have ſet her blood upon the top of a Rocke that it ſhould not be covered.* But in this reſpect it is not an appendix of the ſixt commandement, but in another reſpect; the Lord commanded them to abſtaine from blood, and not to eate it, to teach them to abſtaine from cruelty, and then it is a

Why God would have his people abſtaine from blood.

They were to cover the blood.

ceremoniall appendix of the ſixt Commandement.

How the Romans by degrees became cruel.

The corruption of man is ſuch, when hee beholdeth cruell things then he beginneth to be more cruell; the Romanes uſed at the firſt to ſet wild beaſts upon the ſtage to kill one another; and after this they came to be delighted to ſee Gladiators, and Fencers kill one another; and thirdly they delighted to ſee men caſt unto the wild beaſts ſo that from the ſight of killing of beaſts, they delighted to ſee men killed; and ſo from eating of blood, they might have bin drawn to cruelty, and ſhedding of the blood of men; for thoſe who are but acquainted with the ſhedding of the blood of Beaſts, do care little for the ſhedding of the blood of men; *Nimrod was a mighty hunter*, *Gen.*10.9. and then hee became a cruell murtherer of men; *Pythagoras*, that hee might teach men to abſtaine from blood, taught men alwayes to abſtaine from the ſhedding of the blood of Beaſts.

Obiect.

It may be ſaid where the reaſon of the law is perpetuall, the law is perpetuall ye ſhall eat no blood, becauſe the life is in the blood: this reaſon is perpetuall, therefore this law may ſeeme to be perpetuall.

Anſw.

What part of this Law is morall.

Thus much of the law is perpetuall, that they ſhould not eat *membrum de vivo*, or while it is *palpitans ſanguis*, a member taken from a living creature while the blood is hot, that is the moral precept, *Ezek.*33.25. *Yee eat with the blood*, which muſt be underſtood, ye eat while the life is in the blood; this is a breach of the morall precept, and it is joyned here by the Prophet with other morall tranſgreſſions, *Yee lift up your eyes to your Idols, yee ſhed blood, and yee eate blood.* But this is the Ceremoniall part ſimply to eate blood, the Lord commandeth to give that which died of it ſelfe to the ſtranger, *Deut.*14. 21. But if this were a morall precept ſimply, to abſtaine from Blood, then no ſtranger might eat Blood, or eate that which dyed of it ſelfe; and the *Apoſtles*, *Act.*15.20.

To eat blood ſimply was not a morall Law

renued

renued this precept of abſtinence from blood, and they give this to bee the reaſon, *verſ.*21. *For Moſes of old time had in every citie thoſe that preach him, being read in their Synagogues every Sabbath day*, that is, ſeeing *Moſes* ceremoniall law is yet profeſſed by the Iewes, yee muſt beare with the weake Iewes untill ye and they be fully united, and this occaſion being taken away, the law ceaſeth.

Why the Apoſtles renued this precept.

Hee commanded the Iewes to abſtaine from blood, becauſe the Church was in her infancie yet; therefore to command the Iewes ſtill to abſtaine from blood, it is even all one, as if one ſhould command that a man ſhould be continually nurſed with milke, becauſe hee ſuckt milke when he was a child.

Why he commanded the Iewes to abſtaine from blood.

Why did not the Apoſtles forbid them to abſtaine from fat, as well as from blood? Seeing to eate the fat was forbidden in *Moſes* Law as well as to eate the blood.

Queſt.

This precept of abſtinence from blood was given to *Noah*, and it was one of the ſeven precepts; but abſtinence from fat, was not commanded untill the ceremoniall law was given, *Levit.*3.16.17. and becauſe the Iewes eſteemed more of this interdiction of eating of blood, therefore the Apoſtles commanded them abſtinence from it.

Anſw.
Why the Apoſtle commanded abſtinence from blood.

Tertullian in his Apology for the Chriſtians ſheweth that they would not eate blood or ſtrangled, and that the heathen uſed to come to them with bottles of blood, and to force them to drinke of it: by this it appeared, that the Chriſtians in his time abſtained from blood, but *Beatus Rhenanus* cõmenting upon that place of *Tertullian*, noteth well, that the Chriſtians were too ſuperſtitious in that, *Nam citra ſcandalum Iudæorum fuit inſcitia ſervare*, they were bound onely to abſtaine from blood, that they might not offend the Iewes.

*Tertullian in Apolog. cap.*9.

Object. Answ.

How the Pagans charged the Christians with drinking of blood.

Conclusion.

But *Blandina* the Martyr abstained from blood.

The reason of this was the danger of future scandall which might follow; for the Christians were charged by the Pagans, that they spilt the blood of Infants, and did drinke it; now if she had not abstained from blood, how could she have contested with the *Pagans?* It is not likely that we drinke the blood of Infants, who abstaine from the blood of beasts; the Councell of *Orleance* is justly censured for renuing this abstinence from blood, as Iudaizing in this point.

The conclusion of this is; the Lord by degrees trained up his people to be mercifull; as hee forbad them to kill the damme sitting upon the young ones; so hee would not have the flesh of the beast eaten that killed a man, and hee forbiddeth, *to eate that which is torne of beasts, Exod.* 22 21. And here hee forbiddeth them to eate blood.

CHAP. XXVII.

That the Iewes might not seethe a Kid in the mothers milke, to teach them not to be cruell.

A ceremoniall appendix of Command. 6.

Exod. 23. 19. *Thou shalt not seethe a Kid in the mothers milke.*

A Philosopher in *Egypt* asked a Iew upon a time, why the Iewes abstained from Swines flesh, and would eate none of that which was holden to bee most wholsome? the Iew answered him by another question; What was the reason why the *Egyptians* had so many

many Hieroglyphickes, and the *Pythagoreans*, their enigmaticall ſpeeches: were not thoſe Symbolicall and taught them ſome other thing; as *ignem gladio ne fodias*, *Pythagoras* meaning was, that they ſhould not provoke an angry man; ſo the precepts of *Moſes* commanding them to abſtaine from ſuch and ſuch beaſts as uncleane, were Symbolicall, and implyed ſome other thing.

How this precept is an appendix of the ſixt Commandement.

This Commandement forbiddeth not mixtures in Religion, as an appendix of the ſecond Commandement, but as an appendix of the ſixt Commandement, to abſtaine from cruelty, as not to take the damme ſitting upon the young ones, and not to muzzle the mouth of the Oxe that treadeth out the Corne.

The divers interpretation of this precept.

Yee ſhall not ſeeth a kid in the mothers milke; this is not the meaning of the command, content your ſelves to eate the kid, but take heed that yee eate not the damme alſo: neither is this the meaning of it, ye ſhall not eate fleſh with milke, as the Chaldee Paraphraſt Paraphraſeth it; neither is this the meaning of it, take heed that ye ſeeth not the kid in the mothers milke, as the ſuperſtitious Iewes expound it at this day; they will not ſeeth fleſh, and milke in one pot, neither will they cut both fleſh and cheeſe with one knife; and amongſt the precepts which they have written of things lawfull to be eaten, they forbid the eating of fleſh, and milke together; but the meaning of the place ſeemeth to be this: ye ſhall not eate of a kid or of a Lambe, (for ſo the *Seventy* tranſlate it) ſo long as it ſucketh the damme, for all this time, it is as it were but milke; they might ſacrifice it when it was but eight dayes old but not to eate of it ſo long as it was ſucking. 1 *Sam.* 7. 9. *Samuel tooke a ſucking Lambe and offered.*

The true meaning of this precept.

The Lord forbiddeth alſo, *Exod.* 22 31. *To eate that which was torne by beaſts*; the former Commandement that

Not to eate that which was torne, is a ceremonial appendix both of the ſixt and eight Commandement.

that they ſhould not ſeeth a kid in the mothers milke was a ceremoniall law belonging to the ſixt Commandement, but this Commandement that they ſhould not eat of that which was torne by beaſts was an appendix both of the eight, and ſixt Commandement, whereby he taught them, both to abſtaine from blood, and from theft.

Queſt.

Whether ſhould thoſe words, *Levit.* 15.17. *Be read copulativè? the ſoule which eateth that which dyeth of it ſelfe, and is torne by beaſts; or diſiunctivè: that which dyeth of it ſelfe, or is torne of beaſts.*

Anſw.

Some of the Iewes read the words *copulativè*, thus, *if it dye of it ſelfe, and be torne of beaſts*, they might not eate of it; but the true reading is *diſiunctivè*; *if it dye of it ſelfe, or bee torne*, (as *Iunius* readeth it) for the law ſaith expreſly, that that which is torne is uncleane, although it dye not firſt; and then be torne; and ſome of the Iewes make that more uncleane which is torne, then that which dyeth of it ſelfe; one demanded the queſtion of *R. Ioſeph Gerſaus*, why hee writ the Law rather upon the skinne of a beaſt that dyed of it ſelfe, then upon the skinne of a beaſt that was torne? he anſwered them by this compariſon, I tell you whereunto I liken the beaſt that dyeth of it ſelfe, and that which is torne; to two malefactors who are adjudged to dye, the one malefactor the judge himſelfe killeth, and the other the hangman killeth; ſo they hold, that that which dyed of it ſelfe was not ſo uncleane, as that which was torne by wild beaſts.

Whether the beaſt that dyed of it ſelfe, or that which was torne, was the more uncleane.

Concluſion.

The concluſion of this is, here we may ſee the infancy of the Iewiſh Church, when the Lord forbiddeth them to taſte, touch, or handle, and reſtraineth their baſer ſenſes, taſting, touching, and handling, *Coloſſ.* 2.21. Even as parents forbid their little children to touch this, or handle that, whereas they forbid them when

when they come to underſtanding, to looke upon evill, or heare evill. So under the Goſpell, the prohibition is given chiefely to the nobler ſenſes, hearing and ſeeing, and not ſo much to the baſe ſenſes, touching, and taſting.

God dealeth with the Iewes as fathers doe with little children.

Com-

Commandement VII.

CHAP. XXVIII.

When a Bastard might enter into the Congregation under the Law.

A ceremoniall appendix of Command. 7.

Deut. 23. 2. A Bastard shall not enter into the Congregation unto the tenth generation.

THe Lord forbiddeth here that a Bastard should enter into the congregation of the Lord, unto the tenth generation, there are foure things to bee considered here; First, who is called [*Mamzer*] a Bastard here; Secondly, What is meant by entering into the congregation; Thirdly, That this is but a ceremoniall Law; and Lastly, That it is not meant of every sort of Bastard.

What is meant by Bastard here.

First, he is not called *Mamzer* here, if his father were an Hebrew, and his mother a Gentile, as the Chaldee Paraphrast taketh it, for then *Obed* the sonne of *Ruth* the *Moabitesse*, should have been a Bastard.

Secondly, Hee is not called *Mamzer* or *Spurius*, who is borne of a Widow (as the Hebrewes hold) as if an Hebrew had married a captive woman, and had lyen with her and she fel with child, and it was in doubt whether hee was the child of the first husband or of the last. And so they hold that *David* begot *Chiliab* upon *Abigail*, and that his mother called him *Daniel*, and

and his father *Chiliab*, 2 *Sam.* 2. 2. and 1 *Chro.* 3. 1. Becauſe hee was *incerto patre*; his father was uncertaine; but this is one of their dreames: neither is he called a Baſtard, *qui ex ſecundis nuptiis natus eſt*, who is borne in the ſecond marriage, as when a man marieth a Widdow, and begetteth a child upon her. The Iewes are moſt miſtaken in this *Ben Syra* in his Proverbes, ſaith *Oculos tuos abſconde a muliere vidua, et ne concupiſcas pulchritudinem ejus, in corde tuo; nam filij ejus, filij ſcortationum ſunt*, hide thine eyes from a Widdow Woman, and be not taken with her beauty: for her children are the children of fornication. And the ſame *Ben Syra* at the letter *Sameth*, ſaith, *Scriba ducat virginem, et ne ducat eam quæ maritũ habuit, nam aquæ virginis tibi ſoli erunt, aquam verò ejus quæ maritum habuit ante te, alius præter te hauſit*, that is, let a ſcribe marry a Uirgin, and let him not marry her who hath had an husband before; & content himſelfe, with the waters of his owne ciſterne, and not to drinke of that water, where another hath drawn before him: where he alludeth to the phraſe of the ſcripture, which calleth adultery *ſtollen waters*, *Prov.* 9. 17. And they put water for ſeed, *Num.* 24. 7 *So Moab*, is his fathers water.

Ben ſyra inter proverbia alphabeto. 2.

Water put for ſeed.

But the Iewes were much miſtaken in this, for the Apoſtle ſaith. 1 *Cor.* 7. 37. *If her husband be dead, ſhe is at liberty to marry whom ſhe will, onely in the Lord*, *Rom.* 1 *Tim.* 5. 14. *Let the younger Widdows marry*. Therefore *Mamzer* here ſignifieth him, *qui ex incerto patre, et certa matre natus eſt*, whoſe mother is knowne but not his father.

The ſecond thing to bee conſidered, is this, what is meant by, *entring into the Congregation*.

What is meant by entring into the Congregation.

To *enter into the Congregation*, is to beare charge amongſt the people of God, and this is expreſſed by *going out and in before the people*, *Deut.* 31. 1. *I am too old to*

goe

goe out and in before this people, ſo Act. 1.21. *All the time that Ieſus went out and in amongſt us*: this is, to have a charge over the people, and in this ſenſe the Baſtard might not enter into the Congregation, that is, hee might have no charge, nor beare rule amongſt the people of God.

To beare charge expreſſed by dwelling.

Sometimes to beare charge amongſt the people of God is expreſſed by *dwelling* amongſt them, as 1 *King.* 3.8 *Thy ſervant is in the middeſt of thy people whom thou haſt choſen*, that is, he raigneth amongſt them, and ruleth them, and ſo *Pſal.* 101.2. So to dwell amongſt the people is to bee eſteemed, and to bee in account amongſt them, *Gen.* 23.10 *Ephron dwelt amongſt the children of Heth*, that is, he was a Ruler & a Prince amongſt them, and in this ſenſe the baſtard might not dwell amongſt the people of God.

To dwell among the people, what.

Sometimes to dwell among the people is to dwell ſafely among them, ſo the *Shunamitiſh* Woman ſaid to the Propnet when he offered to ſpeake to the King and to the captaines for her, *I dwell among my people* 2. *King.* 4.13. that is, I dwell ſafely among them, and no man doth me harme, and in this ſenſe a baſtard might enter into the congregation.

To enter into the Congregation, is to enjoy all the priviledges of the people of God.

Againe, to *enter into the Congregation is*, to enjoy all the priviledges that the people of God enioyed, and in this ſenſe, a Baſtard might not enter in the Congregagation. *Nehemiah* findeth fault with the children of *Iſrael*, becauſe they married with the *Moabites*, and he giveth the reaſon, becauſe the *Ammonite* and the *Moabite*, *ſhould not come into the Congregation for ever*, *Nehe.* 13.1. So by the like reaſon, the Baſtard might not enter into the Congregation unto the tenth generation; therfore they might not marry with them, *Ioſh.* 23.7. *ye ſhall not come among the Nations*, that is, ye ſhall not marry with them: there were many other priviledges which

which the *Iſraelites* enjoyed, whereof the Baſtard was not capable; the *Iſraelite* had this priviledge to bee ſet at liberty the ſeventh yeare. So they might not take Uſury of an *Iſraelite*, theſe priviledges the Baſtard had not.

When he is ſecluded from the Congregation, here it is not meant, that he is ſecluded from the worſhip of God, but by Congregation here, is meant their civill ſociety and meeting, *Act.19.39. It ſhall bee determined* ἐν τῇ ἐννόμῳ ἐκκλησίᾳ, *in a lawfull congregation*, that is, in a civill meeting, they were admitted to the Temple, and to the worſhip of God.

The Baſtard was not ſecluded from the worſhip of God.

Zach.9.6. A Baſtard ſhall dwell in Aſhdod, therefore it may ſeeme that they might not come to the Temple of God.

Obiect.

By *Baſtard* here is meant any vile or wicked man, that is not regenerate by the ſeed of grace.

Anſw. A Baſtard put for any vile perſon.

Vnto the tenth generation, that is, he ſhould never enter, *Nehem.13.1.*

This Law was ceremoniall, and when the ceremonies were in force, it was not meant of all ſorts of Baſtards.

There are three ſorts of impurity ſet downe in the Scriptures which defile the children; the firſt is *peccatum innatum*, that is, originall ſinne, and all the children of men are equally defiled with this, both thoſe who are begotten in marriage, and thoſe who are begotten in adultery: the ſecond ſort of impurity which the children doe contract, is legall impurity, and this is *peccatum agnatum*: if the woman had vowed her child to be a perpetuall *Nazarite* to the Lord, if ſhe had drunken any ſtrong drinke after the child was quicke in her belly, ſhe defiled the child, and he might not be a *Nazarite*: this was but a ceremoniall uncleanneſſe which hindered him, that hee might not enter into the Congregation.

Three ſorts of impurities.

Impuritas { *innata.* *agnata.* *impurata.*

Defectus { *natalium.* *personæ.* *conjugij.*

gregation. So if there were defects in the Priests birth, person, and marriage, which hindred him that he might not enter into the Congregation. First, if he had beene basely born, he might not enter into the Congregation. So if there were any defect in his person, or blemish in his body, & the Canon law imitateth that yet, & calleth it *Impedimentum Canonicum*, or irregularity, especially if he wanted his left eye, that, they call *oculum Canonis*. The third was *defectus conjugij*, a defect in his marriage, *Lev.* 21.7. he might not marry [*Hhalelah*] a profane woman, such a one as was repudiat from her husband, *or one born of a whore, or a widow, Ezek.* 44.21.22. All these were called [*Hhalelah*] profane. And a Priest that married such a one, might not enter into the Congregation to serve before the Lord; this was *impuritas agnata* that hindered the Priest. Vnder the Gospell if a man should lacke an arme, or a leg, he might, notwithstanding of this, enter into the Congregation; as an Eunuch is admitted to stand before the Lord, *Esay* 56. And if the defects of a mans person, and of his marriage, do not hinder him to stand before the Lord, so neither doe the defects of a mans birth; although hee bee basely borne, yet he may enter into the Congregation.

Impedimentum canonicum.

חלל

No defects in a mans person, or birth doe hinder him from entring into the Congregation under the Gospel.

Imputed uncleanesse of two sorts.

The third sort of impurity which defileth a man, is imputed uncleannesse; and it is of two sorts, either before God, or before the Magistrate. Before God, the Lord may visite the sins of the fathers upon the children, who are begotten in holy marriage; much more may he visite the sins of the fathers upon the children who are begotten in whoredome, *I will not have pitty upon her children, because they are the children of fornications. Hos.* 2.4. And so he visited the whoredomes of *Iesabel* upon *Ioram*, 2 *Kings* 9.22. But if the children follow not the footsteps of their fathers, then the Lord imputeth not the sinnes of the fathers unto the children; if the adul-

The Lord sometimes punisheth the whoredomes of the parents upon the children.

adulterer repent him of his adulterie, then God pardoneth him for his adultery: So he will not lay the fathers adultery to the childs charge, if he follow not his fathers footſteps.

How the Magiſtrate may impute the parents whoredomes to the children.

The ſecond ſort of imputation is by the Magiſtrate, for the reſtraining of whoredome, *Thou ſhalt not inherite with us, becauſe thou art the ſonne of a ſtrange woman, Iud.* 10.2. The equity of this Law is, becauſe they are not knowne to be their fathers children; and if the children of the concubines ſucceeded not to their fathers inheritance, much leſſe ſhould the children of the harlots; So they exclude them from bearing any civill charge. But this defect is taken away, firſt by their good education, which waſheth away this blot; and then they are reabled by the Law, and made capable of honors. And this ſhould be no more a blot unto them, than if they wanted a hand or a legge; and as wee blame not the ſtollen ſeed when it is ſowen, and groweth up, but thoſe who ſtole the ſeed; ſo wee ſhould not blame the child begotten out of marriage (if hee follow not his fathers footſteps) but onely his father who begot him. The Iewes ſay in the *Talmud*, that the Prieſt excelleth the Levite; and the Levite excelleth the *Iſraelite*; and the *Iſraelite* excelleth the *Mamzer*; and the *Mamzer* excelleth the *Nethinim*, and the *Nethinim* the Proſelyte; but they ſay if the Prieſt be unskilfull in the law, and an Idiot, and the *Mamzer* be the ſon or a ſcholler of the wiſe; thea he excelleth the Prieſt: there have been profitable men in the Church who were baſely borne, as *Lumbard*, *Gratian*, and *Comeſtor*, who were three baſtards borne of one whore, and *Darius Nothus* among the *Perſian* Kings, and *Hercules*.

Simile.

Talmud torah, cap. 2. *fol.* 10.

Notable men in the Church who have been Baſtards.

This Law is ceremoniall, and not morall.

When the Lord debarred them to the tenth generation, this is a ceremoniall Law, and not a Morall; *David* the tenth from *Pharez* inceſtuouſly begotten, was King

in *Iſrael*, and if this were a morall precept, then Gods Iuſtice ſhould exceed his mercy in the Church, hee ſheweth mercy to the thouſand generation, but his Iuſtice ſhould extend it ſelfe for euer.

What ſort of Baſtard is meant here.

Laſtly, it is not meant here of every baſtard, but of him who is borne of a common harlot. *Iephthe* was baſely born, and yet he had the charge of the people of God.

Foure ſorts of ſonnes.

The Lawyers marke that there are foure ſorts of ſonnes, firſt, ſome naturall, and Legitimate, ſecondly, ſome Legitimate, but not naturall; thirdly, ſome naturall and not legitimate: and fourthly, ſome neither naturall, nor legitimate.

Naturall and legitimate are thoſe who are borne in holy wedlocke. Secondly, legitimate and not naturall are thoſe who are adopted children; and ſuch were called by the Iewes [*Aſuphim*] *collecti*, gathered up; and *David* alludeth to this, *When my father and my mother forſake me, thou wilt gather me up Pſal.*27.10. Thirdly, naturall but not legitimate, as thoſe who are borne of harlots, but not of common harlots, and ſuch are called *Nothi*; Laſtly, neither naturall nor legitimate, as thoſe who are borne of common harlots; ſuch a one the Hebrewes called *Mamzer*, and the Latines call him *Spurium*; and the Lawyers call ſuch children *incertos quia incerto patre, ſed certâ matre*, ſuch as thoſe might not enter into the congregation.

אָסַף *collecti ab* יָסַף *collegit congregavit.*
Alluſion.

Concluſion.

The Concluſion of this is, children beare not the reproach of their parents, under the Goſpel; therefore it is a vile thing, and an opprobry, to object to a man, that he is a whores ſonne, although his mother were a whore; farre more then, when his mother is an honeſt and chaſt woman; as *Saul* did to *Ionathan*, 1 *Sam.*20.30. *Thou haſt choſen the ſonne of Ieſſe to thine owne confuſion, and to the confuſion of thy mothers nakednesſe*, that is, all men hearing, that thou loveſt a man whom I hate, they will ſay; that

that thou art not my ſon, but the ſonne of a whore and a Baſtard; and ſo this ſhall bee a reproach both to thee and to thy mother.

CHAP. XXIX.

The Prieſts Daughter that defiled her ſelfe with fornication was to be burnt,

A ceremoniall Appendix of Command. 7.

Levit.21.19. And if any Prieſts Daughter defiled her ſelfe by playing the whore, ſhe profaneth her father, ſhe ſhall be burnt with fire.

THe Prieſts Daughter if ſhe committed whoredome was to be burnt quicke, this the Latines call *Vivicomburium*. So the King of *Babel*, *Ier.29.23.* Cauſed to roſt two adulterous Prieſts in the fire, becauſe they lay with their neighbors wives. She was to be burnt quick, becauſe ſhe had profaned her father the Prieſt. As *Simeon*, and *Levi* made their father ſtinke before the *Sichemites*, becauſe of their vile murther, *Gen.34.30.* So the Prieſts Daughter committing whoredome profaneth him, and maketh him vile in the eyes of the people. Secondly, ſhe made the ſacrifice of the Lord to be abhorred. As the ſonnes of *Eli*, lying with the women that came to the Tabernacle, made the ſacrifice of the Lord to be abhorred (for the people judged of the ſacrifice by the Prieſt; ſuch Prieſt, ſuch ſacrifice) ſo when the Prieſts Daughter committed whoredome, ſhe made the ſacrifice of the Prieſt to be abhorred.

Why the Prieſts Daughter was to be burnt quicke.

This ſinne deſerved a fearefull puniſhment, becauſe it was committed againſt the Lord Ieſus in type.

Chriſt is ſet downe to us, in the Scriptures, foure manner of wayes. Firſt, *Chriſtus typicus*, Chriſt in type.

Chriſtus { *typicus*, *myſticus*. *Sacramentalis*. *propriè dictus*.

Secondly, *Chriſtus Myſticus*, Chriſt myſticall; Thirdly, *Chriſtus Sacramentalis*, Chriſt ſacramentall; and fourthly, *Chriſtus propriè dictus*, Chriſt properly ſo called. When a profane man or woman defile themſelves with whoredome, and then doe come to the holy Sacrament, thus they defile Chriſt Sacramentally. So when they commit this ſinne; they offend the Church, the Myſticall Body of Chriſt, and they take one of his members, and make it the member of an Harlot. So when the Prieſts daughter committed whoredome, ſhe ſinned againſt Chriſt in type.

Queſt. Whether was the man that lay with the Prieſts Daughter burnt alſo or not?

Anſw. Not, and the Iewes ſay, that they killed not two up on one day, unleſſe they were guilty of one and the ſelfe ſame crime, as the adulterer and the adultreſſe were both put to death upon one day; but they ſay, if one had lyen with the Prieſts Daughter, he was ſtrangled, and ſhee was burnt, and therefore not put to death in one day.

Whether the man that lay with the Prieſts daughter, was burnt or not.

The Iewes afterwards changed this ſort of burning, and they burnt them, pouring in hot Lead at their mouth, and this is called *Combuſtio animæ* the burning of the ſoule, and ſo *Ionathan* the Paraphraſt paraphraſeth it this wayes, ſhe ſhall be burnt pouring hot Lead at her mouth; and this ſort of burning they called alſo *Combuſtio per manus cœli*, that is, as if they were ſtricken from the Heavens by Gods hand immediately; the ground of this puniſhment they made to be this, becauſe it is ſaid of *Nadab* and *Abihu*, *combuſti ſunt in animabus ſuis*, they were burnt in their ſoules; there was no burning ſeene in their bodies, but they looked like thoſe who were ſtricken with thunder from the heavens, *their cloathes were not burnt*, *Levit.* 10.5. And their bodies were carried forth whole and buried; they looked

Combuſtio animæ quid apud Hebræos.

Combuſtio per manus cœli quid.

looked as if they had dyed a naturall death, without any marke in their bodies: not unlike unto this punishment was that kind of death, which Sir *Roger Mortimer* put King *Edward* the second to, causing an hot broach to be put in his fundament, that he might seeme to be killed, *per manus cœli*, as the Hebrewes speake.

The Priests Daughter was burnt, and not the man, because she defiled her fathers house. Sometimes the sinne is more exaggerated upon the womans part, then upon the mans; so *Tamars* fault was greater, then *Iudahs*, because she knew him to bee her father in law; but *Iudah* tooke her onely to bee a whore, and not his Daughter in law. Sometime againe the sinne is exaggerated more upon the mans part than upon the womans, *Levit.* 19. 20. if an *Israelite* had lyen with a strange that was betrothed, he was both to be beaten, and offered a sacrifice, the woman was onely whipt, and offered not a sacrifice, because she was not an *Israelitesse*, and sometimes the sinne is equall on both their parts, as if a Priests sonne had lyen with a Priests Daughter, then they were both to be burnt.

Why the Priests daughter was burnt, and not the man that lay with her.

How sin is exaggerated both upon the womans and mans part.

What if a Ministers Daughter, now under the Gospell should commit whoredome, should she bee burnt as the Priests Daughter under the Law?

Quest.

Not, because a Minister now under the Gospell is not a type of Christ to come, as the Priest was under the Law: I grant she should be more severely punished then another woman, in respect of Scandall; but not in this respect, as if her father were a type of Christ. So the breach of the Sabbath under the law was punished by death, because it was a pledge to them of all the benefits which they were to receive in Christ to come; but the breach of the Sabbath now is not so to be punished, because our Sabbath now is not a type of that which we are to receive in Christ to come.

Answ.

A Ministers daughter now is not to bee burnt if she commit whoredome.

Concluſion.

The concluſion of this is, that thoſe who ſhould bee moſt holy, if they become profane, they ſhall endure the greateſt puniſhments in Hell fire.

CHAP. XXX.

How the woman ſuſpected of Adultery, was tryed by her iealous Husband.

A ceremoniall appendix of Command. 7.

Num. 5. 12. If any mans wife goe aſide, and commit a treſpaſſe againſt him, and a man lie with her carnally, and it be kept cloſe, &c.

The manner how the woman ſuſpected of adultery was tryed.

THe Lord bearing with the infirmity of the jealous Iewes, ſetteth downe this tryall, that the woman who was ſuſpected of adultery, ſhould bee tryed after this manner. The husband brought her before the Prieſt, and the Prieſt brought her before the Lord, and he charged her with an oath, that ſhe ſhould confeſſe, if ſhe were guilty; then he tooke holy water, and mixed it with the duſt of the Sanctuary, and ſet it before her, and ſaid; The Lord make thee a curſe and an oath among thy people, when he maketh thy thigh to rot, and thy belly to ſwell: and after that ſhee had drunke the bitter water, if ſhe was guilty, then this curſe lighted upon her; but if ſhe was not guilty, then ſhee was free and conceived ſeed.

The Veile upon the womans head, a token of ſubjection.

Firſt, when her husband ſuſpected her, he brought her before the Prieſt, and her head was uncovered: her Veile was a token of ſubjection to her husband, and therefore ſhe ſtood bareheaded, as not being under her husband, for ſo is the Scripture phraſe, *Rom.* 7. 2.

The

The Prieſt wrote theſe curſes in a booke, and then blotted them out with the bitter water, *Thou writeſt bitter things againſt me, Iob* 13.26. This was a bitter writing that was written againſt the woman, and ſhee was to drink it in water, even as the *Iſraelites* dranke the golden Calfe, being beaten to powder, which was their bitter ſinne.

The Prieſt wrote the curſes in a booke.

She dranke the bitter waters here, *Becauſe ſtollen waters were ſweet to her, Prov.*9.17. Sinne is ſweet in the beginning, but ſowre in the end, and chiefely this ſinne of adultery, *The lippes of the whore drop as an honey combe, and her mouth is ſmoother than oyle but her end is bitter as wormewood, Prov.*5.4. Againe, ſhe dranke theſe waters out of an earthen veſſel, becauſe ſhe dranke wine before in a golden Cup of whoredomes. Laſtly, ſhee dranke the waters that were mixed with the duſt, in the floore of the Tabernacle, becauſe ſhe deſpiſed the Tabernacle of the Lord, therefore now ſhe hath no part of it, but onely the Serpents portion, to drinke the duſt of it.

Why the woman was made to drinke the bitter waters.

Why ſhe dranke in an earthen veſſell.

Why mixed with the duſt of the Sanctuary.

Her thigh did rot if ſhe was guilty; the part of the body whereby a man ſinneth, that is puniſhed commonly. As *Abſolom* was puniſhed by his haire. *Zimri* and *Cosbi* ſtricken through the belly, and here the adulterous womans thigh rotteth, and her belly ſwelleth; and *David* alludeth to this curſe, *Pſal* 109. 8. *Let curſing come into his bowels like water.*

That part of the body wherewithall a man ſinneth, is commonly puniſhed.

It is ſtrange to ſee how God beareth ſo much with the man here; Firſt, when he is married, if hee did ſuſpect that he had not married a Virgin, then the tokens of her virginity were to be brought before him. Secondly, if he agreed not with his wife, he was to give her the bill of divorcement, but ſhe might not give it to him. Thirdly, if hee ſuſpected her of adultery, ſhee was to drinke the bitter waters, but not he, if ſhe ſuſpected him.

God beareth with man in many things.

The woman that was innocent became fruitfull, although before barren.

If the woman was innocent, then ſhee incurred no danger by drinking the bitter water, but if ſhe had been barren before, then *ſeminabat ſemen*, ſhee did give ſeed, it is not rightly tranſlated, ſhe ſhall conceive ſeed.

Queſt.

Whether was this her conception (being barren before) a miracle, or not?

Anſw.

Whether was this conception of the woman, a miracle.

When God, who is the Author of Nature contracteth Nature or inlargeth it; it is not a miracle, although it be a great worke of God; when God bleſſed the ſeventh yeare, ſo that it brought forth for three yeares, it was a great worke, but it was not a miracle; it was onely an inlarging of Nature. God worketh κατὰ φύσιν, ὑπὲρ φύσιν, παρὰ φύσιν, but he worketh never, ἀνὶ φύσιν, God worketh κατὰ φύσιν, according to Nature, when he maketh a man ſee ordinarily; ſo he worketh παρὰ φύσιν, beſides Nature, when he made *Stevens* eye to ſee to the third Heaven, *Act.*7. But when he made the blind to ſee, this was ὑπὲρ φύσιν. When a young woman conceiveth and beareth a child, this is according to Nature; but when *Sarah* bare a ſonne, *After that it ceaſed to be with her after the manner of women*, *Gen.*18.11. This was παρὰ φύσιν, beſides nature; but when the Virgin *Mary* bare a ſonne, this was ὑπὲρ φύσιν, above Nature.

Secundum } *naturam*,
Præter
Supra
Contra

God worketh not contrary to nature.

The Lord reſerveth *foure keyes to himſelfe.*

Shee ſhall bring forth children, the Lord is hee that giveth children to the barren, *Ier.*31.27. *I will ſowe the houſe of Iuda, and the houſe of Iſrael with the ſeed of men.* The paraphraſt of *Ieruſalem*, in *Gen.*30.4. ſetteth downe foure keyes the firſt is, *clavis fœcunditatis ad aperiendum*, the key of fertility to open the wombe, and *ſterilitatis ad occludendum*, of barrenneſſe to ſhut the wombe, *Gen.*30.22. *God remembred Rabel, and opened her wombe.* Secondly, *clavis pluviæ*, the key of raine, *Deut.*28.12. *The Lord ſhall open unto thee his good treaſures, the heavens to give raine unto the Land in due ſeaſon.* The third is, *clavis cibationis*, the key of feeding, *Pſ.*145.

Thou

Thou openest thine hand, and satisfiest the desire of every living thing. And the fourth is *clavis sepulchri*, the key of the grave, *Ezek.* 37. 12. *And I shall open your graves.*

Shee shall giue seed, the woman giveth seed in the generation as well as the man; it should not be translated, *Si semen conceperit aut susceperit*, if shee conceive seed, for that is contrary to the nature of the active conjugation *hiphil*, and it is oftentimes spoken in the Scriptures of trees and herbes, *sementare semen*, which cannot be translated *suscipere semen*. So *Heb.* 11. 11. *Sarah received strength*, εἰς καταβολὴν σπέρματος; καταβολὴ, is not *susceptio sed jactus*, or the casting out of the seed; as when the Husbandman casteth the seed in to the ground, that is, καταβολὴ σπέρματος, the casting out of the seed. The *Syriacke* Paraphrast doth not paraphrase it rightly, *ut susceperit aut conceperit semen*, that she might conceive seed.

The woman giveth seed in generation.

καταβολὴ σπέρματος, quid.

The *Anabaptists* deny that Iesus Christ tooke flesh of the Virgin *Mary* but that he passed through her, as water doth thorow a golden Pipe; and their cheife reason is, because as they say, Women give no seed in generation, but this Text sheweth the contrary. So *Levit.* 12. 2. And if Christ had not taken flesh of the Virgin *Mary*, he had never been our *Goel*, but as our neere kinsman, he hath redeemed us from eternall damnation.

The errour of the Anabaptists.

Lastly obserue, as this bitter water made the guilty womans thigh to rot, so it maketh her that is innocent to conceive. So the Word of God, which is the savour of death unto death to the wicked, is the savour of life unto life to the godly.

The Word of God like the bitter water.

The conclusion of this is, *God* findeth out & punisheth all sinne, but especially adultery, *Hee will judge women that breake wedlocke, Ezek.* 16. 38. *And he shall be a swift witnesse against adulterers, Mal.* 3. 5.

Conclusion.

CHAP.

Commandement. VIII.

CHAP. XXXI.

Of devouring of holy things.

A ceremoniall Appendix of Command. 8.

Prov. 20. 25. *It is a ſnare for a man to devour that which is holy, and after Vowes to make inquiry.*

Sacriledge compared to a ſnare.

IT is a ſnare for a man to devour holy things, a ſnare is ſet as a trap to catch, *Ier.* 5. 26. When the fowler layeth his ſnare, he ſcattereth ſome Corne about it to draw the Birds to it: then the ſnare catcheth the Birds, and laſtly the fowler deſtroyeth them, when Sacrilegious men meddle with holy things to devour them, they ſee ſome hope of gaine there which allureth them, but there is a ſnare laid ſecretly to catch them, and then the Lord who taketh them, juſtly deſtroyeth them for meddling with holy things.

The judgments of God upon thoſe who have devoured holy things.

There was never one that medled with thoſe holy things, to devoure them, or turne them to their owne private uſe and commodity, but it was a ſnare to him: *Ichoiakim* tooke the Cedar out of the houſe of God, and ſeiled his owne Windowes with it, and painted it with Vermilion that it ſhould not be knowne to be the ſeiling of the houſe of God, but ſee what judgements befell to him, *quia commiſcuit ſe cum iſta cedro*, becauſe he meddled with that Cedar, & turned it to his owne uſe, the Lord ſaith, *They ſhall not lament for him, he ſhall be buried with the burial of an Aſſe, drawne and*

and caſt forth beyond the gates of Ieruſalem, Iere.22.19. And ſee what judgements befell to *Nebuchadnezzer* becauſe he robbed the Temple? and to *Belſhazzer*, becauſed hee dranke in the Veſſels of the Houſe of the Lord? And what befell *Shiſhak* King of *Egypt*, and to *Craſſus* for robbing of the Temple of the Lord? All theſe doe let us ſee what a ſnare it is to devoure holy things. *Abimelech* when he burnt the houſe of *Baal Berith* the Idol, his ſnare catched him quickely, becauſe he medled with the houſe of *Baal* which he tooke to be a god, hee was killed by a Woman with a piece of a Milſtone, *Iudg.9.53.* How dangerous a thing is it then to rob the houſe of the living God? *Dionyſius*, the Tyrant, after he had robbed the Temple of *Apollo*, and finding a good goale of wind, as hee returned home, hee jeſtingly ſaid, O how doth ſacriledge pleaſe the Gods! But here the Lord ſaith, *It is a ſnare to devoure that which is holy.* When the Heathen were ſacrificing, there came an Eagle to the Altar and caught a peece of the ſacrifice from it, but a coale did cleave to the fleſh, which ſhe carrying into her neſt, burnt her neſt; her yong ones and ſhe hardly eſcaped her ſelfe; it is eaſie for any to apply this, who is not a mocker as *Dionyſius* was. *Simile,*

So it was a ſnare to the ſonnes of *Eli*, to take that part of the ſacrifice which belonged not to them; ſo it was a ſnare to thoſe in the dayes of *Malachy*, who with-held the tithes from the houſe of God, and ſo to the Prieſts who changed and alienated their Portions, *Ezek.48.14* And ſo to thoſe who delayed to pay their vowes.

So the Hebrewes ſay, that to tranſgreſſe in the holy things, is ſacriledge, as if they did eate the tithe of their Corne and Wine within their owne gates, *Deut.12.17.* So if they did worke with their firſt borne bullocke, or ſheare their firſt borne ſheepe, *Deut.15.29.* All theſe were devourers of holy things, and the Prophet alludeth

What it is to tranſgreſſe in holy things.

deth to this, *Ierem.* 2. 3. *Israel was holinesse to the Lord, and the first fruits of his increase, all that devour him shall offend evill shall come upon them, saith the Lord.* The Hebrewes say that tithes are the hedge of a mans riches, and they say *gnashar* with the point in *cornu dextro* signifieth *ditescere*, to grow rich and in *sinistro decimas pendere*, to pay the tithes, *hæc duo uno puncto dirimuntur.* These two words [*to pay tithes*] and [*to be rich*] are distinguished by one point only,

To devoure holy things, avaritious and greedy men, are like the horse-leech, who hath two daughters which cry continually, give, give, but most of all they are desirous to devoure holy things, and to eate of the forbidden tree, the Iewes say that every Child in *Israel* knew his owne portion, there were somethings whereof both the Priest, his sonnes and daughters might eate, as the wave breast, and heave shoulder, *Levit.* 10. 14 There were other things which the Priest and his sons might eate of, but not his daughters, *As the sinne offering whereof none of the blood came within the Tabernacle of the Congregation to reconcile withall, Levit.* 6. 28. and there were other things which the Priest and his sonne might eate, but his daughter might not eate of them, as the meat offering that remained of the offering of the Lord *made by fire, Levit.* 10. 12. for it was eaten beside the Altar. When men become unsatiable, and lust as the *Israelites* did at the graves of concupiscense, then nothing will content them untill they haue Gods portion also; when the father and the mother came before the Iudges in *Israel*, and complained that their son was [*Zolel*] a vile person, a *drunkard and a glutton, Deut.* 21. 20. Then the Iudges ordained that he should be stoned to death; but when God the Father and the Church their Mother do complaine of those devourers of holy things, what fearefull Iudgements must they undergoe?

Allusion.
עשר *ditescere, cum puncto in dextro, et* עשר *decimare, cum puncto in sinistro cornu.*

Simile,
וולל *vilis.*

And

And after vowes to make inquiry, that is, after that thou haſt vowed a Vow to ſeeke how thou mayeſt illude or diſanull it: the Iewes ſaid of old, that vowes were the hedge of the firſt fruits, and tithes the hedge of their riches they ſayd that vowes were the hedge of the firſt fruites, becauſe when a man hath vowed, his vow would bind him to performe it, but theſe thought not that their vow was ſuch a hedge, when they ſought to diſanull it.

When they vowed of old, they ſaid after this maner, my eſtimation be vpon me fifty Shekels, or the eſtimation of this man, be upon me fifty Shekels, this was the forme of their vow: according to this *David* ſaith *My vowes are upon me*, *Pſal.* 56. 12. then they were bound to pay their vowes, and if they refuſed to pay, then they might take a pawne or pledge of them, and force them to pay them as juſt debt; and this was called *the mony of the ſoules eſtimation*. 2 *King.* 12.4. When they ſayd, the eſtimation of this man be upon me, they meant, I am willing to pay that, which ſuch a man may be valued at; therefore when they made ſuch a vow, they might not enquire after it

The forme of the Iewes vow of old.

They might force them to pay their vowes.

Thus God would not ſuffer his name to be abuſed. *Eccleſ.* 5.2.4.5. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in Heaven, and thou upon Earth, therefore let thy words be few. When thou giveſt a vow unto God, deferre not to pay it, for he hath no pleaſure in fooles; pay that which thou oweſt: better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay.* And if ſo bee, that the Lord will have a man that hath but given his word for his neighbour, not to give ſleepe to his eyes, nor ſlumber to his eye-Lids, untill he have delivered himſelfe, *As the Roe from the hand of the hunter, and as a bird from the hand of the fowler*, *Prov.* 6.1,2,3,4. Much more when

Better not to vow, than to vow and not performe.

when he hath *bound his ſoule with a bond*, *Num.*30.4,5. will he have him to performe his vowes, and not to enquire after them.

CHAP. XXXII.

Of the Iewes Phylacteries.

A ceremoniall appendix for keeping of all the Commandements.

*Num.*15.38. *Speake unto the Children of Iſrael, and bid them that they make fringes upon the borders of their garments, &c.*

THe Lord fitting himſelfe to the nonage and infancy of the Iewes Church, he gave them helpes; firſt for their judgement, ſecondly, for their affections, and thirdly, for their memory.

God gave the Iewes helps for their Iudgements, memories, and affections.

Firſt, hee gave them helpes for their judgement; for as we when we have a dull Scholler, borrow compariſons from ſenſible things to teach him; ſo the Lord ſet ſenſible figures and types before the Iewes to teach them.

Secondly, he helped their affections by Muſicke, and thirdly, he helped their memories by thoſe Phylacteries or fringes, which he commanded them to put upon the borders of their garments, *Deut.*22.12. *Exod.*13 9. *And it ſhall bee for a ſigne unto thee, upon thine hand, and for a memoriall, betweene thine eyes*, that is, the Phylactery ſhall be a ſigne unto thee upon thine hand, and a memoriall betweene thine eyes, and a ſignet upon thine heart; thoſe things which we account of we carry them

as they were written in our hands, *Esay.49.16 Behold I have graven thee vpon the palmes of myne hands, Prov. 7.3. Bind them upon thy fingers, write them upon the Table of thine heart, say vnto wisedome thou art my sister, and call vnderstanding thy kinswoman.* As they carried of old the names of those whom they loved, in rings, and bracelets; so he willeth him to carry the Law of God, graven, as it were his deareſt Sister, or like a Phylactery upon his hand.

The garment which the Iewes wore, was a side coate like the garments which the eastern people do weare at this day, and it was called *Cesuth Deut.* 22. 21. Besides this, they had another garment which they called *Megnil*, a long Cloake without sleeves: Thirdly they had a Garment called *Talith*, which was *vestis superior*, an upper Garment used by the most of them when they travelled.

כְּסוּת *Tegumentum.*

מְעִיל *Pallium.*

טַלִּית *vestis villosa, Pallium Iudæis peculiare.*

Their first garment called *Cesuth* was parted below, which made the foure wings of it, two before and two behind, so their upper Garment called *Talith* was made like the coate of a Lacky or footboy, divided in two parts,.

Those fringes which they were commanded to put upon the borders of their Garments, and the wings of them, are called *Gedilim* threeds woven together, that is, threeds which remaine hanging downe like small haires, after the coate was woven, *Num.*13 38. And then they had their *Tephilim*, their Phylacteries, and the Phylacteries were put upon their heads, and upon their armes, and those which were called *Tzitzith* were put upon their cloathes, and the posts of their doores; he commanded them to weare those fringes, and Phylacteries, to put them in remembrance to keep the law of the Lord, and to distinguish the Iew from the heathen; and they say, three things distinguished the Iew from

גְּדִילִים *insitæ.*

צִיצִית *penicularum florum textus.*

Why the Iewes wore Phylacteries.

from the heathen, their Sabbath, their circumciſion, and their Phylacteries.

The Iewes abuſed their Phylacteries.

They abuſed thoſe fringes and Phylacteries, firſt inlarging them and making them πλατυσματα, Chriſt blamed them not for wearing Phylacteries, but for making them too broad. Againe, they abuſed them, making them helpes onely for their prayers, and they derived *Tephilim* a Phylacterie a [*Palal*] *orare*, whereas it ſhould be derived from, [*Taphal*] *apponere*; *Taphal* ſignifieth *adhæſionem vel conjunctionem*, and the ſeventy tranſlate it ἀσίλευτα, *Immobilia*, they were not then προσευχήρια, helpes to prayer, as the Iewes ſuperſtitiouſly imagined, but helpes to put them in remembrance to keepe the Law, and from this ſuperſtition it came, that *Eliſha* delighted ſtill to weare *Talijoth* his upper Garment with the wings, therefore they called him *Eliſha* with the wings, and his ſuperſtitious prayers they called them his golden wings, and *R. Eleazer* the ſon of *Ioſeph* ſaid, whoſoever had Phylacteries upon his head, and upon his arme, and fringes upon his Garment, and a marke upon his doore, all theſe would keepe him from ſinning, as it is written, a threefold cord is not quickly broken, *Eccleſ.* 4. 12. After this they became more impious in abuſing them, making them remedies againſt Witchcraft, ἀλεξιτήρια, *contra faſcinationes*, thoſe Phylacteries *Varro* called *Prebia* or *Brebia*, hence commeth the word *brieſe* which is *Satans* ſigne to ſave men from danger.

תפילים derivatur a טפל apponere, & non a פלל orare, ut quidam volunt.

CHAP.

CHAP. XXXIII.

A ceremoniall appendix for the breach of all the Commandements.

Deut.21.23. Cursed be he that hangeth upon a tree.

THere are two parts in this punishment, a judiciall part, and a ceremoniall. The judiciall is this, to put the malefactor to death; the ceremoniall part is this, to hang him upon a tree, but not to suffer him to hang all night, for then he defileth the Land.

A judiciall and ceremoniall part in the Law.

When the adulterer is commanded to be put to death, the judicial part of the law, had but respect to the breach of one Commandement, to wit, the seventh; but when the Law commanded to hang up the malefactor upon a tree, then the malefactor is accounted accursed, because he hath broken the whole Commandements. Therfore the Apostle addeth, *Cursed is every one that continueth not in all things which are written*, and *Deut.27.26. Cursed be he that confirmeth not all the words of this law to doe them*, that is, who hath not continued in them to doe them, *Heb.8.9. Ier.31.33.* This transgression of the law is called the *quarrell of his covenant*, that bringeth on the vengeance of God, *Lev.26.25. And I bring a sword upon you that shall avenge the quarrell of my covenant*, so *Ier.50.28.*

The malefactor that was hanged under the Law, was accursed for breach of all the Commandements.

We are naturally accursed for breaking of all the Cõmandemẽts, & Christ by imputaiõ was really accursed for the breach of all the Commandements, so was the malefactor typically accursed, being a type of Christ.

No malefactor was a type of Christ but he that was hanged. Secondly, none hanged out of *Iudea*, the forme of their death made them accursed, but onely the sin it selfe; as when *Haman's* sons were hanged upon a gallowes; thirdly, whatsoever forme of hanging upon a tree they used in *Iudea*, it made them accursed; whe-

The malefactor typically accursed.

No malefactor was a type of Christ, but he who was hanged in *Caraan*.

ther they were hanged upon one tree, as *Sauls* ſonnes were; or upon a croſſe tree, which forme the Romanes brought in amongſt them, the Iewes called *Zekephah*, and the Greekes called διξυμον *lignum geminum*. Fourthly, they might not ſuffer them to hang all night upon the tree becauſe it defiled the land; the Chaldee Paraphraſt giveth this to be the reaſon, why they ſhould not be ſuffered to hang all night upon the tree, becauſe man was made to the Image of God, and as it is a diſhonour for a Prince to ſee his Image miſregarded; ſo the Lord would not have a man to hang all night upon a tree, becauſe he was made to his Image; but the text giveth this reaſon that he ſhould not hang all night, leſt he defile the Land, *Deut* 21.22. And *Ioſh*.10.26 it was not for the honour of the party hanged, that he was cut downe before night, but that the Land might not be defiled, and in deteſtation of this death, they tooke the tree upon which the malefactor was hanged, and buried it with him; and the Iewes adde that they did not hang him upon a growing tree, leſt they ſhould have ſpared the growing tree, and not cut it downe, and buried it with the malefactor.

No death made a man accurſed, but hanging on a tree.

קקיעה *Crux patibulum a* קקע *erigere crucifigere.*

Why the theefe was not to hang all night.

The tree buried with the Malefactor.

Queſt. It may be asked how *David* cauſed the young men to kill *Rechab*, and *Benah* who killed *Iſhboſeth*, and to hang up their armes and legges over the poole in *Hebron*, 2 *Sam* 4.12 ſeeing the malefactor was to be cut downe before the Sunne ſet?

Anſw. The bodies of the malefactors might not hang all night, but they were to be taken downe and buried before the Sunne ſet; but the legges and hands of thoſe malefactors were ſet up there, to teach others to abſtaine from cruell murther.

Why *David* ſet up the legs and armes of *Benah* and *Rechab*.

Fiftly, they were accurſed who hung upon a tree rather than upon any other thing, becauſe *Adam* ſinned eating the fruit of the forbidden tree.

Laſtly,

Laſtly, obſerve that no forme of mans death, now maketh him accurſed, for all ſorts of death now are alike, providing that he die penitently; it is the dying in ſin onely that maketh a man accurſed now, it is not the forme of the death that maketh a man accurſed.

All ſorts of death now are alike.

There were three things which did accompany him, who was hanged upon a tree, firſt ſhame, ſecondly paine, and thirdly a curſe.

Firſt, it was a moſt ignominious and a ſhamefull death, *Num.*25.4. *Take the Princes and hang them up before the Sun*, that is, publickly; the *Seventy* tranſlate it, paradigmatize them, and make open ſpectacles of ſhame, and *Suidas* ſaith, when any dyed an infortunate death, they put a croſſe upon his grave, and *Plinie* reporteth, that the Romans ſet up certaine Croſſes whereupon they did hang thoſe dogges which gave no warning when the *Gauls* did ſcale the capitoll; they counted this ſort of death, a dogges death, therefore *Seneca* called it *ſtirpem infamem*, an infamous tree; and others call it *lignum infœlix*, an unhappy tree, and becauſe it was ſuch an infamous kind of death, therefore the Chriſtian Emperours changed *Crucem in furcam*, in honour of Chriſt; becauſe he was hanged upon the Croſſe they would have it no more uſed, and *Cicero* ſaid, it was an hainous thing to bind a Citizen of Rome, a villanie to ſcourge him; and in a manner parricide to kill him; what ſhall it bee then to hang him upon a croſſe?

The death of the Croſſe an ignominious death.

This death of the croſſe was a moſt painefull death, *Pſal.*22 24. *All my bones are out of joynt*, in the Hebrew it is *Hithpardu* are ſundred, this was but the outſide of the paine; but if we ſhall conſider what was the paine and griefe upon his ſoule, then we may ſay, was there ever griefe like unto his griefe, *Lament.*1.22.

הִתְפָּרְדוּ *diſparam ſe* omnia oſſa mea פָּרַר *ſeparavit, diſjunxit.*

Laſtly, the death of the Croſſe was a moſt curſed

death; When the Iewes object to us, as the greateſt opprobry, that wee worſhip Chriſt crucified who dyed ſuch a curſed death; we ſhould rejoyce in this, and count it our greateſt happineſſe, that he was made a curſe for us hanging upon a tree, for his lifting up upon the Croſſe draweth many to him, *Ioh.*3.14. And *Bernard* ſaid well, *Non pigeat videre ſerpentem pendentem in ligno, ſi vis videre regem in ſolio reſidentem,* be not aſhamed to looke upon Chriſt as a ſerpent hanging upon a tree, if thou wouldſt ſee him as a King ſitting upon his throne; let us obſerve how the theefe beleeved in Chriſt when he was hanging upon the Croſſe, if *Eſay* beleived he ſaw the Lord ſitting upon a throne, *Eſay* 6.1. If *Moſes* believed he ſaw the Lord in a flame, *Exod.*3.2. If the three Diſciples believed they ſaw him betwixt *Moſes* and *Elias*, and his face ſhined, *Matth.*17 but the theefe ſaw him hanging upon a tree, and betwixt two theeves, and not betwixt two Prophets, he ſaw him not ſitting upon his throne, but hanging upon the Croſſe, and yet he believed in him.

The Concluſion of this is, bleſſed is he that heareth the Word of God, and doth it, *Luk.*11.12.

CHAP. XXXIIII.

Of the Iewes Logicall helpes for the underſtanding of the ceremoniall Law.

FRom the excellency of the cauſe, they gathered the excellency of the effect; *Bezaleel* and *Aholiab* were extraordinarily gifted to worke all manner of worke in the Tabernacle, *Exod.*31.2. and the women who ſpunne the Curtaines of the Tabernacle were wiſe-hearted women, *Exod.*35.25. Therefore the Tabernacle was a

most excellent worke. So the curious Artificers of *Tyrus* wrought in the Temple, therefore it was an excellent worke, God himselfe was, *Hael hisibba harishona*, or *Sibboth hasibboth, causa causarum*, the cause of causes.

הָאֵל

הַסִּבָּה רִאשׁוֹבָה *causa prima.*

סִבּוֹת הַסִּבּוֹת *causa causarum.*

The materiall cause of the holiest of all was gold, the Holy place the Vessels of it Gold and Silver; and in the outer Court, the instruments serving for it were of Brasse, there were none of the instruments which served in the Tabernacle made of iron; the materiall cause of the most of the Temple was of the Cedar of *Libanus*, and therefore the Temple is called *Lebanon, Zach.* 11.1. And this they called *Sibbah Hemerith.*

The materiall cause of the Temple.

סִבָּה הַחֹמְרִית *causa materialis.*

The formall cause of the Tabernacle was that which the Lord shewed to *Moses* in the mount, so that of the Temple which was shewne to *David*, and this they called *Sibbah Tzurith.*

סִבָּה צוּרִית *Causa formalis,*

The finall cause was, that the Lord might bee worshipped there, and this they called *Sibbah Tachlith.*

סִבָּה תַּבְלִית *Causa finalis.*

מְסוּבָּב *ab effectis.*

From the effects, this they called *Mesubbabh*; nothing that fermented might be in a sacrifice, therefore honey is forbidden in a sacrifice, because it fermenteth, *Exam* 2. that which was uncleane defiled, so that which came of an uncleane thing defiled; therefore they gathered, that there could bee no silke in the Tabernacle, because it came of an uncleane worme, *Byssus* was the fine linnen of *Egypt*, and not that which wee call silke, and *Xylinum* was the wooll of the tree which we call Cotten, and not silke; So they say the Elephants tooth or Ivory, none of it was in the Tabernacle, because the Elephant was an uncleane beast, yet *Solomons* throne was made of it.

Subjectum [*Nosheh*] they say that *Canaan* was more holy than other lands; therefore they who dyed out of *Canaan*, dyed *in a polluted land, Amos* 7.17. Againe, in *Canaan* townes were more holy than the rest of the land;

נוֹשֵׂא *Subjectum*

land; for they put the Lepers out of their Cities, and they buried not their dead in them. Then *Ieruſalem* was more holy than the walled townes, for they eate the light holy things there, and the ſecond tithe within the walls of it; then the *chel* or rampire was holier than that, for no Heathen, or he that was defiled by the dead, might enter within that. Then the womens Court holier than that, for none that was waſhed from their uncleanneſſe, might come there before the Sunne ſet, *Levit.*15.6. The Court of men holier than that, for none that brought his offering for atonement, though otherwiſe he was not cleane, might come there, *Levit.* 12.6,7. and 14 9.10. The Prieſts Court was holier than that, for no *Iſraelite* might come there ſave in the time of their neceſſities, for impoſing of hands or for atonement: betwixt the Porch and the Altar was holier than that, for none that were blemiſhed, or bare-headed, might come there. The Temple holier than betwixt the Porch and the Altar, none came there but he that had his hands and his feet waſhed. And the Holieſt of all was more holy than that, for none might enter in there, except the High Prieſt once in the yeare.

נשוא *Adjunctum.* *Adjunctum*, [*Naſhu*] Example, *Levit.*13. *verſe* 55. the leproſie amongſt the Iewes was knowne by the colour of the ſcab, if it was blacke, then it was dry, and hee was whole; if it was *alba-ſubrufa*, white-reddiſh, he was to be ſhut up for ſeven dayes. If it was [*adamdam*] *ſubrufa*, more tending to red, than he was ſhut up other ſeven dayes; and when it was *rufa*, very red, then he was ſhut out of the Campe; and the Doctors of the Iewes expreſſe theſe divers colours of the leproſie after this manner; If we ſhall take a cup of milke, and put foure drops of blood in it, then it ſhall be *album ſubrufum*, ſomewhat reddiſh, that is, inclining more to white than red; if we ſhall put eight drops of blood in it,

אדמדם *ſubrufum.*

it, it ſhall bee *ſubrufum*, inclining more to red than white, but if wee put ſixteene into it, than it ſhall bee *rufum*, altogether red. Example 2. *Ab adjunctis*, *Concha*, the Laver in the Tabernacle, was *unctum*, *ſed non ſanctum*, it was annoynted, but it was not called holy. The Tabernacle was *unctum & ſanctum*, *ſed non ſanctificans*, it was both annoynted and holy, but it ſanctified not other things. But the Altar was *unctum*, *ſanctum*, *& ſanctificans*, it was both annoynted, holy, and ſanctified other things that came upon it.

Deciſio à pari, [*Gezarah ſhavah*] the Altar was a place of refuge in the Temple; therefore it was the place of refuge in the Wilderneſſe, *Exod.*21.14. Example 2. no *Mamzer* might enter into the Congregation of the Lord; therefore *Hybrid*, that which was begotten of a Goat and an Ewe might not be offered to God in a ſacrifice. Example 3. *Take off thy ſhooes, for the place where thou ſtandeſt is holy*, *Exod.*3.5. Therefore the Prieſts behoved to ſtand bare-footed before the Lord.

גזרה שוה
Argumentum vel Deciſio à pari.

A ſimili, [*Cajotza*] as he who waſhed his hands, and keepeth an uncleane thing ſtill in his hand, is ſtill uncleane; ſo hee who confeſſeth his ſinnes and keepeth one, is ſtill uncleane. Example 2. as the body without the ſoule, is dead, ſo is the ſacrifice that is offered without devotion.

כיוצא
a ſimili.

Deciſio à gravi ad leve. [*Gezarah bhomer vemikkal*,] from the more to the leſſe. Example, if the hornes of the Altar did not ſhelter the Highprieſt who had killed a man willingly, farre leſſe did it protect any other man. Example 2. *Levit.*4.12. if the aſhes of the red Cow that was burnt, was to bee carried forth into a cleane place, much more ſhould the Cow be burnt and carried into a cleane place.

גזרה חומר ומקל
deciſio a gravi ad leve.

גְּזֵרָה מִקַּל וְחוֹמֶר

Deciſio a levi ad difficile.

Deciſio a levi ad difficile, [*Gezarah mikkal vehomer*] from the leſſe to the more. Example, if no blemiſh might be in the ſacrifice, farre leſſe in the Prieſt. Example, if the Badger skinne which was the outward covering of the Tabernacle, behoved to be of a cleane beaſt much more the inner Curtaines. *Exam.* 3. If the Prieſts daughter was to be burnt for whooredome, much more the Prieſts ſonne: if an inferior Prieſts ſonne for fornication, much more the ſonnes of *Eli*, for adultery; if ſhe for lying with a man at home, much more they for lying with women in the Temple.

הֶפֶךְ

diverſum contrarium.

נִפְקַת בָּרָא

Egrediens foras Scortum Meretrix vaga.

A contrarijs [*Hephech*] ſtolne waters are ſweete, *Pro.* 9. 17. therefore they gaue her who was ſuſpected of adultery, bitter waters to drinke, *Exam.* 2. *Habitatio domus dividit ſpolia*, that is, the good Woman who keepeth her ſelfe at home; therefore, *Niphkath bara, egrediens foràs*, the Chaldee calleth a whore.

מִלָּה מִצַּרְפֶת

A ſigno ad ſignatum, vel dictio relativa.

A ſigno ad ſignatum [*Millah Mitzarepheth*] *Exam.* No ſort of fowles were offered by them to the Lord, but Turtle Doves, and young pigeons; the Turtle Dove had but one mate, and the yong pigeon had none, therefore God will haue of his Church her firſt love, and onely love, *Exam.* 2. Leproſie was a filthy diſeaſe amongſt them, and the Lepers were ſecluded out of the Campe, ſignifying that vile ſinners ſhould be ſecluded out of the Church, and they ſay, that ſome of *Ioabs* poſterity for his ſhedding of blood were ſtrucken with Leproſie, ſo *Vzzia* for his ſacriledge ſtrucken with Leproſie. *Gehezi* for *Simony* ſtrucken with Leproſie, *Miriam* for railing ſtrucken with Leproſie. *Exam.* 3. *Levit* 11. 2. 3. 26. *Whatſoever divideth the hooſe, and is cloven footed, & cheweth the Cud that ye may eat*: ther are three properties ſet downe here to know a cleane beaſt, Firſt, to divide the hooſe. Secondly, to divide the hooſe in moe, this is called *findere fiſſuram vngularum*, the dog

divideth

divideth the hoofe, but divideth it not in two. *Deut.* 14.6. he divideth not perfectly, becauſe hee divideth not in two, *Levit.* 11. 26. *Shesthang* ſhould be tranſlated in two parts, and *Paraſh* is ſimply to divide.

שׁשׁע *eſt dividere in duas partes.*
פרס *eſt dividere in plures partes.*

CHAP. XXXV.

How to underſtand the ſignification of the ceremonies of Moſes Law.

THe ſignification of the ceremonies in generall was to diſtinguiſh the cleane from the uncleane, the Iewes from the Gentiles; this application God himſelfe maketh, when hee let downe the ſheete to *Peter*, *Act.* 10.

In applying of the ceremonies, we may make an application of them in generall, but we cannot make a particular application of every one of them. Example, the round footed beaſts repreſent the eſtate of the perfect in glory. They that part the hoofe in two, ſignifie the middle eſtate of the Church, which is a midſt betwixt the Triumphant Church, and the world; and thoſe who part the hoofe in many partitions, doe ſignifie the world; but here wee muſt not make a particular application of every one of theſe; this was the fault of the Iewes, they ſay, the Camell ſignified the *Babylonian* Empire; the Coney ſignified the *Grecian* Empire, the Hare the *Medes*, and the Hogge the *Edomites*, or the Romanes, as they call them; this was alſo the fault of ſome of the ancient, who ſtudied to make a particular application of every one of theſe ceremonies. Example, ye ſhall eate fiſh with finnes, but not Eeles; ye ſhall eate fiſh with finnes, their finnes ſignified faith and hope, the

The fault of the Iewes in applying the ceremonies.

Eele

Eele having no finnes signified worldlings, who are alwayes grubbling in the earth; but in those we must rest in the generall signification.

Ceremonies in the old Testament are applied in the New three wayes.

Ceremonies of the Old Testament, are applyed by the Apostles in the New Testament diversly, either allegorically, tropologically, or anagogically; they are applyed allegorically, when the thing spoken of in the old Testament, signifieth something in the new Testament; they are applyed tropologically, when they are applied to signifie our manners, and when they inferre some morall duty; and they are applyed anagogically, when the thing below here, signifieth the estate and condition of the life to come.

No allegoricall application to bee made from the Old Testament to the new, but where the Spirit of God hath made it.

We are not to make an allegoricall application of any thing in the old Testament to the Church in the new, but where the holy Ghost hath made it, Example, *Galat.*4.25. *Hagar*, and *Sara* in the old Testament are applied allegorically to the new covenant, and they are said, συςοιχειν, or as the *Syriacke* hath it, to be at peace together, or agree together: *Hagar*, her sonne *Ismael*, and the Law, and *Ierusalem* below here, and her children are all σύςοιχοι, *Sara* againe, the free-woman, her sonne *Isaac*, the new covenant, *Ierusalem* which is from above and her children are σύςοιχοι, but they are ἀντίςοιχοι, to *Hagar* and her children.

*Psal.*40.6. *Mine eare hast thou boared*, but *Heb.*10.5. *A body hast thou prepared for me*; it is commonly holden, that this is an allegoricall application applied to Christ taken from the boaring of the servants eare under the Law; but if it had beene an alluſion to that forme under the Law, why would the Apostle then who was most skilfull in application of the ceremonies set it downe thus; thou hast prepared a body for me. And *David* saith, *Psal.*40.6. *Thou hast boared mine eares*, Whereas the right eare of the servant was onely boared.

CHAP

CHAP. XXXVI.

Of the abrogation of the Ceremoniall Law.

THE Leviticall ceremonies are considered three wayes; first, with CHRIST: Secondly, without Christ; and thirdly, against Christ; In the first estate they were weake Elements and could bring nothing to perfection. *Heb.*10.1. And therefore they were to bee abolished, and the Gospel was to come in the place of them. *Heb.* 7. 19 *The Law made nothing perfect, but the bringing in of a better hope did, by the which we draw neare to God.*

The ceremonies considered three wayes,

First, *Lex rogatur*, the Law is given· Secondly *Subrogatur*, when somethings are added to the first law. Thirdly, *Obrogatur*, when something is changed in the first Law. Fourthly, *derogatur* when something is taken from it. Fiftly, *Abrogatur*, when it is altogether abolished and taken away.

Lex { *rogatur.* *subrogatur* *obrogatur* *derogatur.* *abrogatur.*

When the ceremoniall Law was given, there was nothing subrogate or put to it, neither was it obrogated, changed in part, neither was it derogated, any thing taken from it, but fully abrogated, and therefore the Apostle saith, ἐπεισαγωγὴ κρείττονος ἐλπίδος, *Super-inducta est spes melior*, the new covenant was not brought in vpon the old, that they might be both ioyned in one, but the old was first abrogated, and the new brought in, in the place of it.

The ceremonial law was not changed in part but altogether abolished.

Againe, the Apostle saith, *A body hast thou prepared for me*, as if he would say, thou hast made choise of no sacrifices, thou wouldst not have them, for thou tookest no delight in them, thy delight was in the most excellent thing

Gods cheife delight was not in sacrifices under the Law,

thing and not in the baſeſt, 1 *Sam.* 15. 22. *Hath the Lord as great delight in burnt offerings and in ſacrifices as in obeying? behold to obey is better then ſacrifice.*

A threefold uſe of the ceremonies under the Law.

Theſe ceremonies had three ſpeciall uſes when they were in force, firſt to helpe the Iewes infancy, but the Church under Chriſt comming to mans age, theſe ceremonies have no uſe now, many things become a child which are unſeemely in a man.

Secondly, theſe ceremonies ſerved for ſignification: when wee have the fruit, there is no uſe of the bloſſome; ſo when Chriſt is come, there is no uſe of the ceremonies.

Thirdly, theſe ceremonies ſerved to make a partition wall betwixt the Iewes and the Gentiles, but this partition-wall is now broken downe, *and there is one ſheepheard and one ſheepfold*, *Ioh.* 10. 16. and therefore this uſe ceaſeth now.

Three errours concerning Chriſt.

Secondly, the ceremonies are conſidered without Chriſt, when the Apoſtles did beare with the weake Iewes for a while. And in this eſtate they were beggerly elements, *Coloſſ.* 2. 20. *Scotus* obſerveth the periode of circumciſion, the firſt period was from the inſtitution of it untill the time that Chriſt was baptized; then it was *Neceſſaria & utilis*, both neceſſarie and profitable: the ſecond period was from the Baptiſme of Chriſt, untill the promulgation of the Goſpell, *Goe teach all Nations, Baptizing them*, *Matth.* 28. 19. In this period it was *Vtilis ſed non neceſſaria*, Profitable but not neceſſary: the third period from the promulgation of the Goſpell untill the deſtruction of the Temple; it was *Licita* in this period, *Sed non utilis*: The fourth period was from the deſtruction of the Temple, or rather from the Councell of the Apoſtles, even unto this time, then it was altogether *Illicita*.

In this eſtate when the ceremonies were *Licita ſed*

non

non vtiles, lawfull but not profitable they did beare with the weake Iewes at *Ierusalem*, but not at *Antioch*, who would have added the ceremonies to the Gospel, *Paul* circumcised *Timothy*, *Act.16.3.* bearing with the weak Iewes, but he would no wayes beare with the malicious Iewes; therefore he would not Circumcise *Titus*, lest hee should strengthen them in their obstinacy *Gal.2.3.*

Quest. The ceremonies being dead, and Christ come; how could *Cornelius* Prayers and almes bee acceptable to God, seeing he waited for Christ to come?

Answ. There are three sorts of error concerning Christ, the first was *error temporis*, the second was *error conditionis*, and the third was *error personæ*.

Error { *temporis.* *conditionis.* *personæ.*

Error temporis the error of time, was twofold, either of simple ignorance, or affected ignorance; simple ignorance as that of *Cornelius*, and for this cause *Peter* was sent to teach him that Christ was come, and therfore his error was pardonable: affected ignorance is that ignorance of the Iewes who will not know nor beleeue that Christ is come, although the truth be evidently demonstrated unto them.

Error conditionis, was that in the Apostles, who tooke Christs Kingdome to bea Worldly Kingdome at the first, *Act.1.6 When wilt thou restore the Kingdome to Israel?* This error was a dangerous error, but yet was pardoned because as yet the holy Ghost was not come downe upon them: the third was *error personæ*, and this was when they tooke false Christs for the true Christ, *Mat.24.24.* And this error was alwayes damnable.

Quest. Whether may these lawes which are mixtly ceremoniall, be kept now under the Gospel or not?

Answ. Where the ground of the law is ceremoniall, and the Iudiciall but an appendix of it, it no wayes may be kept, Example, this is a ceremoniall law, *cursed is he that*

Whether Lawes mixtly ceremoniall doe bind?

that hangeth upon a tree, the ceremoniall part is, that he is accursed that hangeth upon a tree, we must not thinke that he is accursed now who hangeth upon a tree, therefore that law is quite abolished, the Iudiciall part is this, that he shall not hang all night upon the tree, and this law bindes not Christians now, because it is an appendix of this ceremoniall Law; but where the ground of the Law is Iudiciall, and the ceremony but an appendix of it, then the Iudiciall law may bee observed, at least the equitie of it. Example, Cities of refuge were appoinred as a Iudiciall Law, to save the mankiller from the revenger of the blood; there was a ceremony annexed to this Law, that they should stay within the City of refuge untill the death of the High-priest, this was but an appendix of the judiciall Law, therefore the Law may stand, that Cities of refuge be kept, or at least the equity of it, that those who casually, killbe not slaine.

Quest. What, if a Christian now should keepe any of the ceremonies commanded in the Law?

Answ. There is a three-fold use of the ceremonies, *Materialis, formalis, & mixtus vsus,* a materiall, a formall and a mixed use.

A threefold use of the ceremoniall Law.

Materialis, as if a man should abstaine from eating of swines flesh onely, because it were unwholsome, he Iudaizeth not in this case; but if he should abstaine from swines flesh as a meat uncleane, and forbidden in the Law, then he should formally keepe the ceremony, and truely Iudaize; the mixt use is this, when a Christian borroweth Iewish ceremonies to any use in the Christian Church.

Marke how the Apostles in their practise renounced the ceremonies of the Law; first the Apostles kept the Christian Sabbath after Christs Resurrection, and not the Iewish Sabbath, therefore they renounced the ceremonies;

ceremonies; and the Apoſtle willeth the *Corinthians* to keepe the Paſſeover all the dayes of their life, in holineſſe, and reſtrained it not to ſome few dayes, as the Iewes Paſſeover was.

Obiect. But when the dayes of the Pentecoſt were fulfilled, *Act.* 2. 1. 2 *Cor.* 16. Here *Paul* reckoneth according to the Iewiſh Pentecoſt.

Anſw. When he ſpeaketh of their Pentecoſt here, and when he ſayes the dayes of their faſt were expired, *Act.* 27. 9. (the Iewes at the day of expiation had a great faſt) *Paul* doth not Iudaize here, but onely marketh theſe for a civill uſe, to know the time of the yeare which was moſt knowne to the Iewes, when *Paul*, *Act.* 17. 19. calleth *Areopagus Mars* ſtreet, none will thinke that *Paul* worſhipped *Mars* here, but he uſeth onely this name as a name of diſtinctiō to know this ſtreet frō other ſtreets; ſo when he ſayes that he ſayled in a ſhip that had the badge of *Caſtor* and *Pollux*, *Act.* 28. 11. we muſt not thinke he worſhipped *Caſtor* and *Pollux*, but hee uſeth them onely as names of diſtinction, to put a difference betwixt this ſhip and other ſhips; ſo when *Paul* uſeth the name of the Pentecoſt, and the name of the faſt, *Act.* 2. and 27. 9. he uſed them onely as names for diſtinctions ſake, and not for any Iewiſh obſervation, and when *Paul* practiſed any of theſe ceremonies, he practiſed them not for the ceremonies themſelues, but for the weake Iewes ſake. Example, When hee did ſhave his head in *Cenchrea* the Port towne in *Corinth*, *Act.* 18. 18. this was not according to the Law altogether, for if he had done it according to the Law, he ſhould have gone to *Ieruſalem* and there haue caſt the haire of his Nazarits vow under the Altar and burnt it; after the death of Chriſt, none of the Apoſtles ever went to the braſen Altar againe to ſacrifice, but onely they practiſed ſome of the meaner ceremonies bearing with the weake Iewes. How

Paul uſed the names of the Iewes feaſts for diſtinction.

Paul did not ſhave his head according to the law.

Queſt. How could theſe ceremonies bee hinderances from Chriſt, ſeeing, they were types of him to come?

Anſw. Chriſt ſaith, *Ioh.* 16.7. *If I goe not away, the Comforter ſhall not come*, Chriſts bodily preſence amongſt the Apoſtles hindered his ſpirituall preſence amongſt them; if the bodily preſence of Chriſt hindered the comming of the Spirit unto them, how much more did theſe ceremonies under the Law hinder the ſight of his Incarnation, and obſcure his glory amongſt them.

The ceremonies in the third eſtate are againſt Chriſt.

In the third eſtate theſe ceremonies were againſt Chriſt, in this eſtate the Apoſtle calleth it, *conciſion*, and not *circumciſion*, *Phil.* 3.2. In the third eſtate the Iewes preferred the ſhadow to the body, the bones to the marrow, and the letter to the ſpirit; they preferre the ſhadow to the body, the ceremonies to Chriſt, the bones to the marrow, becauſe they content themſelves onely with the outward figures or types, and ſeeke not for the thing ſignified, and ſo they have the killing letter, but not the quickning ſpirit: and therefore Saint *Hierome* compareth them well now to dogges who get onely the bones to gnaw, but they get none of the marrow, or that hidden Manna, Ieſus Chriſt to their ſalvation.

The errour of the Iewes in preferring the Ceremonies to Chriſt.

Concluſion. The Concluſion of this is, it was a great benefit to learning, when the obſcure Hieroglyphicks in *Egypt* were changed into letters, and the darke and myſticall writings of *Plato* were changed by *Ariſtotle*, into a cleare and plaine forme of writing: It is a farre greater benefit, when the Lord had changed theſe darke figures and ſhadowes, into the cleare light of the Goſpel.

How

HOW TO MAKE VSE OF THE CEREMONIES of the Law in opening of a Text, and reducing them to practise.

Of the Notes whereby Aaron and his posterity were discerned to be called to the Priesthood.

Num. 17.2. *And the Lord spake unto Moses, saying, speake unto the Children of Israel, and take every one of them a rod, &c.*

WHen *Corah* and his complices murmured against *Aaron*, and contended with him for the Priesthood, (as wee may see in the Chapter preceding,) the Lord commanded every one of the first borne of the tribes to bring a rod to him, that by this new miracle (causing *Aarons* rodde to blossome) hee might end this controversie, and confirme *Aaron* the more in the Priesthood.

The Prince of the tribe represented the whole tribe.

Secondly, hee commanded that the names of the Princes of the tribes should be written upon the rods, and the reason, was because the Prince represented the whole tribe; so the Prince being repelled from the Priesthood, the whole tribe was repelled.

Write thou every mans name upon his rod. *Aaron* had not written upon his Rod the Tribe of *Levi*, but the name of *Aaron*, and so the rest of the Princes. Another reason wherfore the names were written upon the rods of the Princes was, because the Princes of the tribes were their first-borne, and therefore they might seeme to claime right to the Priesthood: every mans name was written upon his rod, and *Aarons* name was written upon his rod, because he was the first-borne of *Levi*, for the first-borne of *Levi* was *Cohath*, and hee begot *Amram*, and *Amram* begot *Aaron*, who was elder than his brother *Moses*.

Quest. How were the Tribes reckoned in the Scriptures.

Answ. When a matter is in hand which concerneth the whole people, then *Levi* is reckoned amongst the rest, as in the matter of blessing and cursing, *Deut.* 27. So in setting up the twelve stones at *Iordan*; and upon *Aarons* breastplate, so here when the question is to which of the Tribes the Priesthood belonged; but when the matter is concerning civill things, then *Levi* is excluded as in the division of the land, and then the tribe of *Ioseph* is divided into two, *Ephraim* and *Manasses*, and so there are twelve Tribes.

How the tribes are reckoned in the Scriptures.

Every Tribe must lay their rod before the Lord, and have their name written upon it, and from hence it came afterwards that the Tribes were called *Shebhte* because they carried rods before them, and their names written in them, and therefore *Baculus* is put for *Tribus*, *Num.* 1.4.16.26. *Ios.* 20.10.

שבט Tribus.

Aaron tooke not his brother *Moses* rod which was the

the rod of God, by which he wrought so many miracles, for the rest of the Tribes would have excepted against that rod, because it was the rod of God; but it was a common rod like the rest of the rods, that they might take no exception against it.

Why *Aaron* tooke no his brothers rod.

The rod of Aaron for the house of Levi was budded.

God thinkes not every man fit for this holy calling, he maketh choise here of *Aarons* rod amongst all the rest, and maketh it to bud, *No man taketh this honour unto himselfe, but he that is called as was Aaron. Heb.* 5.4. First, *no man taketh this honor*, that is, ought to take it; Secondly, *take it*, that is, usurpeth it at his owne hand, *as he that taketh the sword shall dye with the sword, Matth* 26.55 That is, he that takes it having no calling. *So thou shalt not take the name of the Lord thy God in vaine, Exod.* 20.7. that is usurpe it, hauiug no calling to take it up. Thirdly, *this honour*, the Priesthood was an honorable calling, and therefore every base fellow should not usurpe it? any was fit enough yea the baseſt of the people, if he could but consecrate a ram, to be a Priest sufficient for *Ieroboam*, 1 *King.* 12.31. but the Lord would have none to take upon him this honorable calling, but those whom he separated for it, *and were called as was Aaron*: if any man might challenge this prerogative, might not the King? but see what *Vzzia* got for attempting this, 2*Chro.* 26.19. & *Saul* for sacrificing before *Samuel* came, thou that canst not shew that the Lord hath made thy rod to bud, meddle not with this calling, for then some marke of Gods wrath may light upon thee,

God thinketh not every man fit for the Calling of the Ministery.

What it is to take this calling.

The rod of Aaron was budded.

This miracle was not so much to confirme *Aaron*, as to convince his gainstanders; the Lord sayes, *Bring Aarons Rod backe againe to bee kept for a token against the Rebels*; As the Rodde was kept

The chiefe end of this miracle was to convince the enemies of *Aaron*.

for testimony against the rebels, so it budded for a testimony against them, the Apostle, 1 *Cor.*14.22. saith of tongues, that they are for signes, not to them that beleeve, but to them that beleeve not; so are miracles for the most part ordained for those that are unbeleevers, or for those who had a small measure of faith in the beginning of the Gospell: see what sort have beene most desirous of miracles, those who had no faith; first, the Divell, hee cryed for a miracle, that stones might be turned into bread, *Matth.*4.3. Secondly, the rich glutton in hell, he would have one sent from the dead to tell his brethren, *Luc.*16.30. *Moses* and the Prophets would not serve the turne; so the misbelieving *Nazarites* would have had a signe from Christ, and the Iewes would have seene miracles, *Mat.* 12.39. And *Herod* hoped to have seene some miracle of Christ, *Luk.*23.8. All these because they had not faith, cryed for miracles; When *Paul* healed the father of *Publius* the Consull of a fever, he healed him by a miracle, and made him presently to arise, *Act.*28.8. but he healed not *Timothy* that way, but seemed rather to play the Physitian to him, bidding him drinke no longer water, but wine, 1 *Tim.*5.23. What was the reason of this? *Timothy* beleeved, therefore he needed not a miracle, but the father of *Publius* beleeved not, he was an infidell as yet, therefore a miracle was more necessary for him; many men cry for miracles, but that argues infidelity in them; but if thou didst beleeve, thou neededst none of these, they serve but for infidels, but they serve nothing to beget faith; the theefe said, if thou wilt come downe from the Crosse, and save thy selfe and us, then I will beleeve in thee, *Luc.*23.39 But if the death of Christ will not worke faith in thee, if thou shouldst see miracles both in heaven and earth, they will never convert thee.

Miracles do not beget faith, but confirme it.

What sort of people desired miracles.

What

What is the reason that God confirmes not now mens callings by miracles;

Quest.

Because now religion hath taken roote; at the first when the Law, and the Gospel were planted, they were confirmed by miracles, but when they once tooke roote, he withdrew these miracles. A gardner when he transplãteth a tree out of one ground to another, before the tree take roote, he setteth stayes to it, hee powreth water at the roote of it dayly; but when it once taketh roote, he ceaseth to water it, and pulleth away the stayes that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens; so a Chirurgian when a legge is broken, he bindeth it up; but after the bones be fastned, he taketh away these helps from it; so the Lord in planting of Religion, he put to these helpes of miracles as stayes to uphold it, but when it is once confirmed and fastened, he taketh away these helpes,

Answ. Why God cofirmeth not mens calling by miracles.

Simile.

What sort of miracle was this, when *Aarons* rod did bud.

Quest.

The Schoolemen marke that there are three sorts of miracles. First, miracles in the highest degree, Secondly, miracles in the second degree; and thirdly, miracles in the lowest degree.

Answ. *Thom. contra gentiles.*

Miracles in the highest degree they make to bee these, wherein nature neuer had a hand, as for the sunne to goe backe and stand stil: Miracles in the second degree, they make to be these, when nature had once an hand in them, but when they are once decayed nature, can never restore them againe; nature bringeth forth a man seeing, but when he is once blind, nature can never make him to see againe: but when he is restored to his sight againe, this is a miracle in the second degree: A miracle in the third degree, they make to bee this; when nature in time could doe such a thing, but nature

Three sorts of miracles.

upon a sodain cannot doe this, and when it is done upon a sudden, it is a miracle in the third degree; they give the example of this in *Peters* mother in law, when Christ upon a sudden cured her of a Fever, nature in time might have cured her of this Fever, but because she was cured of this Fever upon a sudden, it was a miracle in the third degree. Now what sort of miracle was this, when this Almond rod budded, & brought forth upon a sudden, it was a miracle in the second degree, for an Almond tree will bring forth Almonds by nature, but being once cut up, it cannot bring forth Almonds againe, then it was a miracle in the second degree, for nature could never have made this rod to bring forth Almõds.

Why *Corah* and *Dathan* contended for the Priesthood?

Dathan and *Abiram* contended for the Priesthood, because they were of the posterity of *Ruben* the eldest brother, and *Corah* thought that it belonged to him, because he was the eldest sonne of *Levi*, as *Adonijah* contended with *Salomon* for the kingdome, because he was the eldest sonne of *David*. *Dathan* and *Abiram* contended for the Priesthood, because they came of *Reuben*.

Lineall succession not alwayes the Lawfull succession.

Learne then that lineall succession is not alwayes the lawfull succession; these were lineally descended of *Ruben*, yet this lineall succession failed, for *Ruben* lost his dignity by incest, the Church of *Rome* now hath a lineall succession from the ancient *Roman* Church, but by the spirituall whoredomes and adulteries, they have lost their succession; *Scarabeus*, or the dunghill-flye, bragged upon a time that he was more excellent than the Bee, because he was descended of the horse; but how was he descended of the horse? bee was onely bred of the dung of the horse: so the Church of *Rome* that now is, is but come of the excrements of the old *Roman* Church, *& optimi vini pessimum acetum*, of the best wine the worst vineger; when the contention was betwixt *Salomon* and *Adonijah* about the kingdome

Simile.

dome of *Israel*; *Adonijah* had standing for him *Abiathar* the Priest; and *Salomon* had standing for him, *Zadok* the Priest, both of them were Priests, and both of them had the holy oyle, but who had the right, whether he that was anointed by *Zadok*, or hee that was anointed by *Abiathar*? he that was anoynted by *Zadok* had the right, because he had *Nathan* the Prophet upon his side. No succession is the right succession, although they have both Priest and the holy oyle, if they have not *Nathan* upon their side; *Salomon* had the right succession, because he had it by *Nathan*. And so *Aaron* here had the Lord upon his side, and therefore the Priesthood belonged to him.

He chused the Almond rod, because it flourished first; The Lord liketh these to be his Ministers, who begin to blossome from their youth, this was excellently typed in *Ieremiah, cap.* 1. *What seest thou Ieremiah? I see an Almond rod*; This figured *Ieremiahs* calling, as the Almond rod blossomed first, so *Ieremiah* was called from his infancy; and as the Almond tree flourished first, so the Lord was to bring his judgements quickly upon that people which he pronounced by *Ieremiah*. So hee chose *Samuel* from his infancy, and *Iohn* the *Baptist* from a child, and so *Timothy* and *Athanasius*: he likes not these *autumnales arbores*, as *Iude* calleth them, *vers.* 12. which begun not to blossome till the latter end of Harvest, and then to enter to the Ministery; happy are they who can say with the Church, *omnes fructus servavitibi, Cant.* 7. 13. I have reserved all my fruits to thee, of my infancy and middle age, and old age, and have dedicated my selfe still for this calling, it is a pitty to see those that have bin debosht and dissolute men, to be thrust into this holy calling, a casheerd souldier, a bankrupt Merchant, or a fallen Courtier.

Ministers should be trained up from their youth.

When the Lord caused the uncleane spirit to passe

The false Prophets were ashamed of their vision.

out of the land, *Zach.* 13 then those who had no calling to the Prophets, were ashamed of their vision, and of their rough gown which they wore to deceive the people (because the Prophets of God wore a hairy Gown) they confesse then that they were not the Prophets, but they were husbandmen, and taught to keepe Cattell from their youth; it were to be wished, that those who have not a calling to this holy function, would renounce it, and say, I was not taught from my youth, and trained up to this holy calling, but to be a souldier, a Merchant, &c. and therefore I will renounce it.

The Almond rod brought forth buds, blossomes, and ripe Almonds. The blossoming of *Aarons* rod was to confirme *Aaron*, as the Vine branches which budded and brought forth blossomes, was to confirme the Butler in his office, *Gen.* 40.10. and this was declared to *Ieremiah*, a Priests sonne, *Ier.* 1.11, 12. and the continuance of the Priesthood, with those who should sprout and grow out of him, *Ezek.* 17.44. children are called buds, *Iob* 30.12.

The eſtate of the Church is happy when they have good men to ſucceed in the Miniſtry.

The Church is in a happy estate when she hath qualified labourers in the Lords Vineyard, and expectants to succeed them, when she hath her ripe fruits, her blossomes, and her buds; the buds are the yong ones, who give themselves to those holy studies; the blossomes are the young men who have made good progresse in Divinity; and the ripe Almonds are those who are actually serving in the Church: The Iewes alluding to *Aarons* rod, call the children of the Priests *flores ſacerdotales*, the buds or flowers of the Priests: it was a comfortable thing to *Eli* when he had yong *Samuel* to succeed him, and to *Elijah* when he had *Eliſha* to succeed him, and to *Eſay* that had his sonne *Shear-jaſhub* to succeed, as a pledge to confirme his prophesie, that the remnant of the people of God should bee saved and brought

שאר ישוב
Reliquium revertetur.
Eſay. 7.3.

brought backe from the captivity againe. It was a great comfort to *Paul* when he had young *Timothy* to succeed him, and to *Augustine*, when he had *Alippius*; a father dieth the more willingly, when he had a good sonne to succeed him; the Almonds may rejoyce when they have the blossomes to succeed them, and the blossomes may rejoyce when they have buds to succeed them; *Iohn* saith, 1 *Ioh.* 2. 14. *I write unto you fathers, I write unto you young men*, and, *I write unto you little children*; the fathers are old men who are ripe Almonds; the young men are the blossomes, and the little children are the buds, let us therefore pray to God for the Schooles and Vniversities, when the old men are wearing away that good young men may succeed them, and babes in their places: the Church is much to bee pitied now, although there bee many youthes to succeed, who have knowledge, yet there is little sanctification amongst them, and therefore lesse hope that their ministery shall bee profitable.

And yeelded Almonds. In the originall it is, [*Vaisigmol*] *& ablactavit*, it weaned them; for even as the mother weaneth her child when he is of such an age, so did the Almond tree weane the Almonds, when they were ripe. וַיִּגְמֹל *ablactavit.*

The Lord likes none to enter into this holy calling untill they be ripe, they should have the full growth before they enter, these νεόφυτοι, or young plants are not fit for it, young men are not fit for the ministery, *Eccles.* 12. 1. *Remember thy Creator in the dayes of thy youth*; why bids hee the young man remember his Creator in the dayes of his youth? because he is most forgetfull of this duty to remember his God; if he be not fit to remember himselfe, and to recommend himselfe to God twice or thrice in the day, how can hee be the

God will not have Ministers to enter on their calling untill they be ripe.

the Lords remembrancer, to remember his people before him; It was a case of necessity, when *Ambrose* was made Bishop of *Millan*, *qui simul et discebat, & docebat*, who did both learne and teach at one time.

Ambros. lib. 1. de offic. cap. 1. tom. 1.

Why youthes are not fit for the Ministry.

Secondly, youthes are not fit for this calling, because this age is much subject to lust, 2. *Tim.* 2. 22. *Fly the Lusts of youth*, if ever Lust breake forth in a mans life time, usually it breaketh forth in his youth, he that cannot command his owne Lusts, how can he teach other men to subdue theirs? 1 *Tim.* 3. 5. if a man know not how to rule his owne house, how shall he take care of the Church of God? *Paul* will not have a young widdow admitted to wash the Saints feete. 1 *Tim.* 5. 10 because they give themselves oftentimes to wantonnesse and fleshly lusts, farre lesse will he have a young man to be admitted to this holy calling, who should wash the soules of the Saints, and not their feete; this age likewise is much subject to contempt, 1 *Tim* 4. 11. *Let no man despise thy youth*, and therefore not fit to enter on this calling. The natural history marketh, that the whelpes of the Lyons who haue the sharpest pawes, do so prick the matrix of their damme, that they are borne the sooner, and they never get the full strength; so it fareth with young men who hasten out of the Vniversity, before they get giftes, and strength, wherefore young students are to be exhorted, to stay at the Vniversity, untill they get strength, and as the Lord bad his Disciples stay at *Ieruſalem* until the holy Ghost came downe upon them, *Luk.* 24. 49. So should they stay at the Vniversities untill the Lord enable them with gifts: It is an unseemely thing to see yong ones, *ante lanuginem docere senes, et hodie Catechumenus, cras Episcopus*, and how unsavory a thing is it out of the mouth of a greene youth to exhort people to flye from these lusts, where unto they are most subject themselves? may not the people

people justly say to them, Physitian heale thy selfe, and take out the beame, first, out of thine owne eye.

Quest. What time should a man enter into the Ministery?

Answ. We cannot prescribe a certaine time, for some are sooner gifted then others.

Object. But Christ who disputed with the Doctors of the Law, when he was but twelve yeares of age, yet hee entred not into his Ministerie, untill hee was thirty yeares of age, therefore it may seeme that none should be admitted before that time.

Answ. Christ entred not into his Ministery untill hee was thirty yeares of age, according to the Leviticall Law, for it behoved him to fulfill all righteousnesse; this was not a morall precept, but a ceremoniall, for it was changed, *Numb.*4.3. they entred to their full ministery at thirty, but *Num.*8.24. he appointed them to enter at twenty and five, for the beginning of their ministery, but they entred not to their full ministery, untill they were full thirty, and they served untill they were fifty, but in *Davids* time they began at twenty, 1 *Chro.*23.24. *The sonnes of Levi did the worke of the service of the house of the Lord, from the age of twenty yeares and upward*; and 2 *Chron.*31.17. in *Hezekiahs* dayes and so in the dayes of *Ezra, from twenty yeares old and upward, Ezra chap.*3. *vers.*8.

Some may bee ripe Almonds now when they are sixe and twenty, or eight and twenty, and some scarce when they are thirty; therefore, there cannot bee a certaine time determined when they shall enter, but this is left to the tryall, and discretion of the Church; the determination of the Canon Law, who concludeth absolutely that they should be thirty before they enter, seemeth to Iudaize in this. The Levites when they

they entred on their ministery, they were thirty yeares before they entred, because their ministery was a laborious and a painefull service, and therefore required full bodily strength, and so they gave up their ministery, when they were fifty; but the ministery now is not such a bodily service, and therefore requireth not such bodily strength now; the souldiers when they went to warre were admitted, when they were but twenty yeares of age, but the Levites not until they were thirty, there is both strength and wisedome required in the warres, as *Solomon* saith, *Prov.24.6.* strength in the souldiers; and wisedome in the governours; but in the Levites and Priests there was both wisedome and strength required, strength without wisedome before they be thirty, and wisedome without strength after they are fifty. So knowledge and sanctification are requisite in those who are to enter on this Holy calling; knowledge without sanctification is like wine that runnes in a mans head, and makes him giddy, sanctification without knowledge turnes into blind zeale, and therefore they are to be joyned together in those who are Preachers, as strength, and wisedome was in the Priests.

The Almonds rod brought forth buds and blossomes.

The Lord taught *Aaron* by this, although hee was weake, and old himselfe, yet his posterity should not faile; hee was foure score and sixe yeares of age now, yet to let him understand of a succession, he makes his rod to bud, and it continued in his posterity for sixty, and three Highpriests.

The Priesthood was entailed to *Levi*, when they were chosen in the place of the first-borne; and againe, when they killed their brethren for the worshipping of the golden Calfe, it was promised them anew againe, and when *Phinehas* killed *Zimri* and *Cosbi*, the promise was renued to him.

What

What needed a new promise to be made to *Phinehas* of the Priesthood, seeing it was due to him by the Law, and by succession. *Quest.*

This new promise secured him in the Priesthood, that hee should out-live his father, and serve in the Priest-hood himselfe. *Nadab* and *Abihu* were killed before their father dyed, againe this promise assured him that it should continue in his famil y. *Answ.*

But the Priesthood was soone translated from the family of *Phinehas* to *Ithamars* posterity, for *Eli* was of the posteritie of *Ithamar* and not of *Phinehas*, and from *Eli* it came to his sonne *Phinehas*, and then to *Achitub*, and then to *Achiaz* the brother of *Ahimelech* and then it was restored to *Zadoc*, *see* 1 *Chron*.24.3. for foure generations, the posterity of *Phinehas* wanted the Priest hood. *Object.*

Elies posterity had it, *de facto et non de jure*, therefore it is to be marked what bad successe most of them had in the Priesthood, *Eli* brake his necke, his sonne *Phinehas*, was killed in the battell, *Abiathar* was put from the Priesthood, and his sonne *Ahimelech* was slaine by *Doeg*, and all this time when they wanted the Priesthood, the posterity of *Eleazar* farre surpassed the posterity of *Ithamar*, 1 *Chron*.24.4. Againe it was promised to *Phinehas* posterity conditionally, if they should walke in their fathers wayes. This promise of the Priesthood was not made so absolutely to *Phinehas*, but that *Phinehas* posterity for their sinne might be deprived of it for a time (even as the promise made to *David* that the Kingdome should continue with his posterity for ever, did not exclude the captivity of *Babylon*, and the overthrow of the kingdome for a time) yet by vertue of this promise made to *Phinehas* his posterity could not want it for ever. And thirdly, it is so promised to his posterity that it should not be taken for e- *Answ.*

ver

ver from him as it was from the posterity of *Eli*.

This rod brought forth Almonds without a roote: the fathers reason out of this place against the Iewes who will not beleeve that the Virgin could beare a sonne; why will ye beleeve this (say they) that *Aarons* rod brought forth Almonds without a roote, and cannot beleeve that a Virgin can beare a sonne? ye beleeve that *Eva* was created out of the side of *Adam*, and that *Adam* was created out of the dust, why may yee not beleeve this likewise, that God can create a child in the Wombe of the Virgin? Yee beleeve that *Sara* an old withered stocke, conceived by the power of God, and why will yee not beleeve this, that God by his power created the Child in the Wombe of the Virgin?

The tree blossomed, although it was withered.

Hence wee may gather that the withered tree, the Church of the Iewes, shall flourish againe: a man looking with a naturall eye upon that heape of dry bones, *Ezek.37.* would never thinke that they should rise againe, but the Lord by the mighty wind of his Spirit, gathered these bones together, and made them to live; so the Lord by his mighty power, shall make the withered tree of the Iewes to flourish againe.

Object. But ye will say that Christ cursed the fig-tre, which represented the Church of the Iewes, and said, *Never fruit grow upon thee henceforth, Mat.21.19.* Then it may seeme, that this tree shall never flourish againe.

Answ. That fig-tree that was accursed by Christ, never to beare fruit againe, represented the Iewes who lived then, and those who shall live till the conversion of the Iewes; but when the wrath of God is come upon them to the full, as the Apostle speakes, then the Lord shall call them, and their rod shall flourish againe.

Quest. Whether kept this rod still, the buds, blossomes and Almonds, when it was laid up before the Lord or not?

No

No queſtion it did, for the Lord commandeth to lay *it up as a teſtimony againſt the rebels*, now when it kept the buds, bloſſomes, and Almonds, it teſtified the more vively againſt them, and as the Manna laſted ſo many hundred yeares in the golden put, ſo did this rod keepe the bloſſomes and Almonds. *Anſw.*

When *Aarons* rod budded, it was a token to him that he was called of the Lord; he that runneth, and is not ſent by the Lord, ſhall never doe good in that holy Calling: theſe *Agrippæ* who were borne with their feet formoſt, it was a bad token of their evill government to follow, as it fell out in *Herod Agrippa*, who was a very bad Governour: ſo when a Preacher is not ſent by God to his people, and the Lord doth not make his rod to bud, he ſhall never be a profitable Miniſter in his Calling. Labour then to have the Lords calling to this great charge, and being called to it, ſtrive to doe good in it; *Ezekiel* in a viſion ſaw rivers running out of the Sanctuary, and by thoſe rivers he ſaw trees growing which brought forth new fruit every moneth, and their fruit was for meat, and their leaves for medicines, *Ezek.* 47. We are not only buds and bloſſomes now but Almonds, yea trees themſelves planted in the garden of God, and therefore let us pray unto the Lord that hee would water us with the waters of the Sanctuarie, the graces of his good Spirit, that ſo we may bring forth fruit daily, both for meat to the hungry ſoule, who longeth to be refreſhed with the bread of life, and that our leaves may be medicine to the bruiſed and ſicke ſoules, that wee may ſpeake a word in due ſeaſon to them for their comfort and conſolation.

Of

Of the priviledges of the first borne under the Law, and what hee was bound to doe to his brethren and kinsmen.

Matth.22.24. If a man die, having no children, his brother shall marry his wife, and raise up seed unto him.

After that the Pharisees had tempted Christ, the same day the Sadduces came to tempt him, who denyed the Resurrection, and they reason with Christ *ab absurdo*, if there were a Resurrection, then this absurdity would follow, that seven men should have one wife at the Resurrection, but this is absurd; therefore, &c. and thus they goe about to ground upon *Moses* Law; For *Moses* commanded in the Law, that if a man dye without seed, then his brother should raise up his seed unto him, *Deut.*35.5. Now there fell out a case among us, that a man married a wife and dyed without children, his brother married his wife, and he dyed without children also; and seven brethren had her to wife, *Whose wife then shall she be in the Resurrection?* Our Lord answereth, that *they erre, not knowing the Scriptures, nor the power of God*, for in the *Resurrection men neither marry, nor give in marriage, but are like the Angels of God.*

The Sadduces who denyed the Resurrection, put this question to Christ.

Hee that denyeth the immortality of the soule, cannot hold one sound point in Religion, the Sadduces denyed the immortality of the soule, they held the soule to bee like Quicke-silver which made the body to stirre, or like Salt that kept the body from corrup-

corruption, as *Epicurus* held, and the best that they made of it, they said it was an exact temperature of the humours of the body; and then for the Angels, they said they were but good thoughts, but not subsisting spirits. Now if the soule bee not an immortall substance, the body cannot bee joyned to it againe for the weale of the body dependeth upon the soules immortality, they held the soule to be mortall, and therefore of necessity they behoved to deny the resurrection. *Tertullian* called the *Marcionites* and *Valentinians*, *qui credebant reditum animæ, non corporis, partiarios Sadducæos.*

We who professe our selves to be Christians, say the Creed, and repeat this Article often *I beleeve the resurrection of the body*, but yet if we will looke to the lives of most part of men, we shall heare them say no other thing, but that which the *Sadduces* and *Epicures* said, 1 *Cor.* 15. 32, *Let us eat, let us drink, for to morrow we shall dye*, that is, be quite extinguished in soule and body, as if there were no more of us after death, than beasts when they are knockt on the head; when the *Pharises* reasoned with the *Sadduces*, they said unto them, Why study ye to keep the Law, seeing ye beleeve not the immortality of the soule? they answered, that it might be well with them in this life: we professe the immortality of the soule, why study we not then to keep the Law, that it may goe well with us in the time to come? *Augustine* said, if he were perswaded that the soule were mortall, then of all religions he would chuse to be the *Epicure* or *Sadduce*; but seeing the soule is an immortall substance; Let us detest these bruit beasts who imagine that death is the end both of soule and body; the soule liveth for ever, then the body must live for ever either in weale or woe; Let us study therefore to feed the soule with that immortall food of the Word of God, and not say with the rich man in the Gospell,

Luc. 12. 19. *Soule, thou hast enough*, if we would have that happy conjunction betwixt the soule & the body again.

Moses said, if a man dye having no children.

Quest. The question may be asked here how *Moses* could commend such a thing; for incest is condemned in the morall law, and forbidden in the seventh Commandement.

Answ. We must distinguish betwixt these lawes which are morall positive lawes, and those which are divine positive lawes. Morall positive lawes are such as the very light of nature commandeth. Divine positive are those which are accessory commandements added to the first. Example, this is a morall positive law, that a man should not lye with his mother, nor with his mother in law, *for this is a fornication, that is not named amongst the Gentiles*, 1 *Cor.* 5. 1. And it was for this sort of incest that the Canaanites were cast out of *Canaan*. So this is *primarium jus naturæ*, or *morale positivum* morall positive part, that a man should not lye with his daughter, nor his daughters daughter, *descendendo* descending downeward: but this againe is *divinum positivum*, or *secundarium jus naturæ*, the divine positive part, in the collaterall line, that a man should not lye with his sister or his brothers wife; No marriage in the collaterall line was forbiden at the first, by the law of nature, or morall positive law, but it was forbidden afterwards by the divine positive law, *Levit.* 18. 16. When *Lot* lay with his daughters, this was incest in the highest degree, because it was contrary to *Jus naturale*, the morall positive law; but when *Amram* married *Iochabed* [*Dodatho*] his fathers sister, *Exod.* 6. 20. This was not against the morall positiue, or naturall part of the law, because it was not in the right line, but in the collaterall, although in the neerest degree it was against the divine positive law; and that the Church

Morale positivum, divinum positivum.

דודתו *Amita.*

It should not be translated *Patruelis*, cozin-german, but his fathers sister, see *Num.* 26. 59.

Church might be replenished with people, God oversaw this sort of mariage at the first, but God doth more here, he commanded the brother to raise up seed to his brother. First, this is not *contra primarium jus naturæ*, the moral positiue part of the law, because it was not in the right line. Secondly, it is an exception from *seccudarium jus naturæ*, the divine positive part of the law, for when God commanded to doe this, he willed them not to doe this to satisfie lust (for that were against *primarium jus naturæ*, the morall positive law) but onely that the elder brother might be a type of Iesus Christ, who should never want a seede in the Church.

This Commandment was not against the morall positive Law.

If he dye having no children. In the originall it is, *having no seede.* בן should not be translated sonnes here for daughters succeeded likewise to the inheritance when the fathers had no sonnes, therefore it should be translated, *having no children,* which comprehendeth both the males and femals, the women raised up seed to their parents as well as the males, marrying within their owne tribe, therefore that saying in the *Talmud* was not true, *qui masculam prolem non habuit, etsi filias habuerit plurimas, in eo genus est consummatum.* he that hath not a man child although he haue many daughters, his kinred or name endeth in him.

The women raised up seed to their parents.

His brother shal marry his wife, and raise up seed to him. What brother had this priveledge? onely he that was the eldest brother, and therfore, *Deut.* 25. 5. *If brethren dwell together, and one of them dye, one of them,* that is, the eldest of them, *Gen.* 1. 5. *and the evening, and the morning were one day,* that is, the first day, this is, *cardinalis numerus pro ordinali,* if the third brother had raised up seed to the second brother, then it had bin inceſt.

The eldest brother was bound to raise up seed.

Numerus Cardinalis pro ordinali.

He that was the first born in *Israel,* he was bound to do three things to his brethren and kinsmen, first he was bound to revenge his blood, there was *vindex sanguinis.*

What things the first borne did to the rest.

Secondly, he was *Goel*, and redeemed the morgaged lands of his nere kinsman, and thirdly, it was he that delivered him out of prison; all these three hee was bound to doe to him, *jure propinquitatis*, because hee was his neerest kinsman.

What things due to the eldest brother.

There were three things againe which were due to him; First, hee had a double portion of his fathers goods: Secondly, he had the whole inheritance; and thirdly, if he dyed without children, his brother was to raise up seed unto him.

Christ our *Goel* revengeth our blood upon his enemies.

Now let vs apply these to Christ; First, Christ is our *Goel* or *vindex sanguinis*, the revenger of our blood upon that red Dragon who thirsteth for the blood of man, and upon all the enemies who thirst for the blood of his children; the revenger of blood or *Goel. Deut.* 19. 6, when he pursued the killer, his heart waxeth hote in the pursuite; Iesus Christ our *Goel*, when hee doth see the blood of the Saints shed, his heart waxeth hote, and he furbisheth the sword, to make it drunke with the blood of his enemies, *Iere.* 51.35. *The violence done to me, to my flesh, be upon thee Babylon, shal Sion say & my blood be upon the Caldeans, shall Ieruſalem say*; now marke what is said in the chapter preceding, *Iere.* 50 34. Thy *Goel* or *redeemer is strong, and I will pleade thy cause*. See how the revenger of the blood makes *Babylon*, and *Chaldea* answer for all: *Iob* saith, *Cap.* 17. *My teares ascend before the Lord*, Teares naturally descend, but as the Sunne drawes up the exhalations, and they fall downe againe; so the wrongs that are done to the Saints, they come up before their *Goel*, and then fall downe againe upon the enemies heads, they shall answer for all the blood-shed from *Abel* to *Zachary*, and all this innocent blood which is shed now, the Lord will require it at their hand.

How teares are said to ascend.

Secondly, he redeemed the morgaged land. *Ruth.* 4.4.

4.4. and *Ier.*32.7. when *Hanameel* the sonne of *Shallum*, had morgaged his field that was in *Anathoth*, the right of redemption belonged to *Ieremiah*, as being cozen german to *Hanameel*. We have morgaged the Inheritance of heaven, but Iesus Christ who is flesh of our flesh, and bone of our bones, hath redeemed it to vs againe.

The third thing which the *Goel* did to his kinsman, he redeemed him out of prison: so we being condemned to everlasting prison, *Zach.*9.11. our *Goel* hath redeemed us,

The *Goel* redeemed his kinsman out of prison.

It may be asked why our *Goel* should give any price for our redemption, seeing we were sold freely without any money, *Esay.*50.1. for according to the Law of Redemption, the Redeemer should pay no more than was paid.

Quest.

The devill, death, and sinne our enemies to whom we were slaves, gave nothing for us, they held us as tyrants and iniust possessors, wherefore when we were redeemed without mony, we were redeemed freely, both in respect of our selves who paid nothing, and also in respect of the Devill, Sinne, and Death, we are redeemed freely, for nothing was paid to them, because they gave nothing for us, but because we are sold from the Lord, who was our right ownet, the price behoved to be paid to him, and so 1 *Pet.*1.18. *Wee are not redeemed with corruptible gold or silver, but with his precious, blood.*

Answ.

How we are said to be redeemed freely.

He that is our redeemer then, first, he is our neere kinsman, and hath priviledge to redeeme us; next hee hath taken the prey from the iniust possessor; thirdly, he payed no ransome to him, Lastly, the ransome that our *Goel* paid for our Redemption was his owne blood, *Sanguis est redemptionis jus, & redemptionis pretium*, It is both the right of redemption, and the price of redemption,

demption, *Epheſ.* 1. 7. *In whom wee have redemption through his blood.*

Thou that art redeemed, rejoyce in thy liberty; ſecondly, take not that yoke of ſervitude againe upon thee; thirdly, ſhew thy ſelfe a ſervant of obedience to righteouſneſſe.

The priviledges which the firſt borne had done to him, were three; firſt he had the double portion of his fathers goods; annd ſecondly, all the inheritance; and thirdly, his brother was bound to raiſe up ſeed vnto him.

So Ieſus Chriſt our eldeſt brother hath gifts aboue his brethren, and anoynted aboue his fellowes; therefore the whole inheritance belongeth unto him; but this is the difference betwixt our eldeſt brother, and other elder brethren; here the eldeſt brother getteth all the inheritance, and the reſt are excluded: but our eldeſt brother Ieſus Chriſt ſecludes not us from the inheritance, but makes us *coheires with himſelfe, Rom.* 8. We vſe to ſay of our friends, that we can ſee them need; but we will not ſee them bleed, but Ieſus Chriſt our neereſt kinſman, he will neither ſee us need, nor bleed, but revenges our blood, and prepareth a kingdome for us.

The difference betwixt Chriſt and other elder brothers.

The ſecond thing which was done to the eldeſt brother, was this, if he dyed without children, then his brother was bound to raiſe up ſeed to him, and the children which his brother begot, were not called his children, but his eldeſt brothers, *Ruth* 4. and if he refuſed to doe this duty to his eldeſt brother, then they ſpat in his face, and pulled off his ſhooe, and he was called *diſcalceatus in Iſraele*, that is, loſt his poſſeſſion in *Iſrael.*

Now let us come to the application of this ceremony, who is the eldeſt brother here; Chriſt, who are the

ſecond

ſecond brothers that are bound to raiſe up ſeed unto him? the Preachers.

Chriſt ſhall never want a ſeed in his Church till the Worlds end, *Pſal.*72.5. *They ſhall feare thee as long as the ſunne, and the moone endureth, throughout all generations.* Secondly, CHRIST promiſeth to be with his Church to the end of the world, then his ſeed ſhall endure to the end of the world. Thirdly, the covenant made with this ſeed ſhall endure for ever, *Hoſ* 2. 19. Therefore this ſeed muſt endure for ever. Fourthly, the ſeales of the covenant and the people within the covenant muſt endure for ever, 1 *Cor.*11.26. *Yee ſhew the Lords death till hee come againe.* Fiftly, ſee what an expreſſe promiſe our elder brother hath, that hee ſhall never want a ſeed, *Pſal.*72.17. [*ijnnon*] *filiabitur nomen ejus*, the *Seventy* tranſlate it διαμένει, *permanebit*, he ſhall not want a poſterity to continue his name for ever; when *Rezin* King of *Syria*, and *Pekah* King of *Iſrael* came againſt *Ieruſalem* to beſiege it, *Eſay* 7. *Achaz* trembled and feared exceedingly, that the two Kings ſhould ſacke the City and waſt all; but what doeth the Lord to confirme *Achaz*? he cauſeth *Eſay* the Prophet to bring forth his young ſonne in his hand, *Shear-jaſhub*, which ſignified, *the reſt ſhall returne*, and that there ſhall bee a remnant ſeed left ſtill in *Iuda*, *Eſay* 2. 9, Who ſhall be ſaved in the midſt of all their deſolations, 2 *Chron.*28. ſo when we ſee the Church like to be made havocke of, let us looke up to God the Father, bringing out his Sonne Ieſus Chriſt, *Shear-jaſhub*, to confirme us againſt the ſtrength and power of the great Kings of the world, *Pekah* and *Rezin*, that there ſhall alwayes bee a ſeed, and a remnant left, for the Lord, and that the gates of hell ſhall not prevaile againſt his Church: when *Er* was dead, *Onan* was bound to raiſe up ſeed unto him, and when *Onan* refuſed, then *Shelah*

Chriſt ſhall never want a ſeed in the Church.

יִנּוֹן *filiabitur nomen ejus vel ſoboleſcet nomen ejus.*

שְׁאָרִישׁוּב *reliquum revertetur.*

was bound to performe this duty, so there shall bee some still to performe this duty to their elder Brother Christ.

The second brother raised up seed to the eldest brother, but the children were called the eldest brothers children. Hence wee learne; that a faithfull pastor should not seeke his owne praise but the honour of his eldest Brother Christ; if he seeke his owne praise, then he begetteth but children to himselfe; when *Ioab* besieged *Rabba*, and was ready to rake it, hee sent unto *David*, saying, come thou and take it, lest the victory be attributed to me; so should all faithfull Preachers be exceeding carefull, that whatsoever they doe, the praise may belong to their elder brother; Preachers are but the Bridegroomes friends, they should not sue for themselves but for the Bridegroome: when *Sampson* sent one to be spokesman for a wife to him, *Iudg*.14.20. this spokesman tooke the woman to himselfe; hee is not a faithfull spokesman that sues for himselfe, the Preachers are but the children of the wedding, or the Bridegroomes friends, νυμφαγόγοι, or παράνυμφοι, that should be our highest credit, 2 *Cor*.4.5. I doe not preach my selfe, but the Lord Iesus, and my selfe your servant for his sake; and let us be content with *Iohn* the Baptist to decrease, that Christ may encrease; and labour to exalt wisedome, and shee will exalt thee, *Prov*.4.8. the onely way for a Minister to get credit, is to seeke the credit of his Master; but there are too many like the Pharises, who did all, that they might bee seene of men, and in effect they say as *Iehu* said, come and see how zealous I am for the Lord of hoasts, 2 *King*.10.16. where a man might see as it were through a hole of his coate, pride peeping out, and hee seeking his owne praise, and not the Lords honour. Let us not be like *Onan* who knowing that the seed should not bee his, refused

A Minister should not seeke his owne praise.

refuſed to raiſe it up to his eldeſt brother.

If the ſecond brother raiſed not up ſeed to his eldeſt brother, then they ſpit in his face.

The greateſt credit to a Preacher is to beget children to his eldeſt brother, the Lord Ieſus Chriſt, this was *Pauls* glory, this ſhall be their Crowne and glory in the day of the Lord; the Lord likes not theſe barren Eunuches in the Church who beget not children unto him. It was a great credit for *Abdon*, *Iud* 12.14. *To have fourty ſonnes, and thirty Nephewes, that rode on threeſcore and ten Aſſe-Colts*, but what credit ſhall it be for a Preacher to have ſo many ſonnes, and daughters begotten to the Lord riding in Chariots of triumph to Glory? when they can ſay, behold me, *And the Children which the Lord hath given me*, *Eſay* 8.18. When a Preacher hath begotten many ſonnes to himſelfe, and built up his owne houſe, this ſhall never bee reckoned upon his ſcore; but what children haſt thou begotten unto me, will the Lord ſay; as Arrowes are in the hand of a mighty man, ſo are the children to the fathers, *Happy is the man that hath his quiver full of them, they ſhall not be aſhamed, but plead with the enemies in the gate*, *Pſal.* 127.5. The Lord objected to the Iewes by *Haggai*, *Cap.* 1.4. *Is it time for you, to dwell in your ſeiled houſes, and this houſe lye waſte?* So the Lord may juſtly object to many of us that we build our owne houſes, but ſuffer the houſe of the Lord to lye waſte, it was an opprobry in *Iſrael*, when a man or a woman wanted children, *ſcribe hunc ſine liberis*, *Ier.* 22.30. and therefore they ſaid when they had children, *deus abſtulit opprobrium meum*, *Luc.* 1.25. *The Lord hath taken away my opprobry*; the Lord take away that opprobry and ſhame from the miniſtry, that they ſtand not up as barren and unfruitfull Eunuches in the day of the Lord.

How ſhall we judge, who is a profitable Preacher? *Queſt.*

Not

Answ. Not by the event, but by his diligence: *Esay* was a good Preacher, and yet his ministry for the most part was to make fat the hearts of the people; & he said, *I have spent my strength in vain, Esay* 49.4. so *Ier.*6.25. was an excellent Preacher; yet he said, *The bellows are burnt, the Lead is consumed, and the Founder melteth in vain*, and Christ himselfe converted not so many as *Peter* did; There is *cura officij* the care of the duty, and *cura eventus* the care of the event & issue, we must measure a faithfull Pastor, *per curam officij*, and not *eventus:* his *cura officij*, is this, *nosce statum gregis tui, Prov.*27.23. *To know his sheepe by their names, Ioh.*10. Secondly, to feed them diligently, to go out & in before them, to lead them to the wholsome pastures, & to sow his seed faithfully & then he may lye down & sleep, & then it grows up day and night, and he cannot tell; this *cura eventus* the care of the event belongs not to him. Lastly, he should be grieved when hee sees the people hard-hearted, and will not be converted.

Cura { *Officij.* / *eventus.*

How the faithfulnesse of the Preacher is to be measured.

Three sorts of Preachers.

There are three sorts of Preachers; First, those who give a good account of good sheepe, who can say with *Esay* 8.18. *Here am I, and the children that thou hast given me.* Secondly, those who give a good account of bad sheep, he is free of their blood, *curavimus Babylonem, & noluit sanari*, we would have healed *Babylon*, but she is not healed, *Ier.*51.9. this faithfull Preacher shall not want his reward with God, although hee hath not converted many, and *Augustine* shews the matter by this comparison; two men come into a Barbers shop to be washed, the Blackamore and another man, the Barber washes the other man and makes him whiter, he washes the Blackamore and makes him blacker, yet the Barber will be payed for both, because hee hath taken equall paines upon both; so shall the good Preacher get his reward, although he make not the Blackamore looke the whiter. A Minister shall not be like *Iacob* in the day

of

of his reckoning, for *Iacob* made good to *Laban*, that which was torne by the wilde beaſte, *Gen.*31.39. but a Miniſter ſhall not make good that which is loſt, if it be not loſt thorow his negligence, it ſhall ſuffice if he can ſhew the skin and the marke to the Lord, and if he have ſuſtained the heat of the day, & the cold of the night, as *Iacob* did, that is all that the Lord requires from him.

The third ſort is, he that gives a bad account of bad ſheepe, when the ſheepe periſheth, through his negligence; then the Lord ſhall require their blood at his hands.

Queſt. Whether ſhould a Miniſter be grieved, when hee ſeeth his Miniſtry unprofitable amongſt a people, and that his Miniſtery is like to be the ſavour of death unto them?

Anſw. No queſtion he ſhould be grieved; *Ieremie* wiſhed that *his head might be a fountaine of teares*, *Ier.*9.1. That he might weepe for that people, and Chriſt himſelfe wept over *Ieruſalem*, *Mat.*23.37.

Object. But Chriſt himſelfe (ye will ſay) gave thankes to God his Father, *That he had hid theſe things from the wiſe of the world and revealed them unto babes*, *Matth.*11.23. and the Angell ſang praiſe, when *Eſay* made fat the hearts of the people, *Eſay* 6.

Anſw. Chriſt is conſidered two wayes; Firſt, as he was the Miniſter of Circumciſion; ſecondly, as Mediatour; Chriſt, as he was the Miniſter of Circumciſion, and ſent to teach the Iewes; no doubt it was a great griefe to him when he ſaw them hard-hearted, that they would not beleeve; but againe, if ye will conſider him as Mediatour, looking up to Gods wiſedome and decree, hee giveth God praiſe for paſſing by ſome, and chuſing others; *Paul* looking to his charge, he wiſhed the Iewes to be ſaved, but when he looketh up to Gods will, in a ſecond conſideration, then his preaching was

Chriſt conſidered as the Miniſter of circumciſion and as Mediator.

to

to make fat the hearts of that people, as was the preaching of *Esay*, he resteth in this; and hee rejoyceth that God is glorified. Although the spheares have their owne motions in particular, yet they all follow the motion of the first mover: So although Christ and *Paul* be sorry at the first for the hardnesse of the Iewes hearts, yet they must follow the motion of the first mover, God himselfe, and rejoyce when he is glorified.

Simile.

The Angels are not ordained to be ministring spirits to the wicked.

The Angels sing praise to God for the hardning of the hearts of the wicked, and they are not sad for that; the reason of this is, because they are not ordained to be ministring spirits to such, and therefore it was no griefe to them, to see them condemned, they rejoyce to see the godly converted, because they are committed to their charge; but Ministers have both the good and the bad in their charge, and therefore at the first cannot bee but grieved that they should miscarry, as *Samuel mourned for Saul* 1 *Sam.*15.35.

The travell of the Minister is not alwayes lost.

But we are to marke, if a Preacher be faithfull, and painfull in his calling, although his Ministery be not effectuall to the conversion of all, yet it shall alwayes serve to the conversion of some. *Esaias* ministery was to make the hearts of that people fat, yet there was a remnant seed left unto him, *Esay* 1.9.

If he refused to raise up seed to his brother, then the woman spit in his face.

Great shame to unprofitable Ministers.

Great shall be the shame and confusion that shall befall unprofitable and wicked Ministers in the day of the Lord, who refused to raise up seed to their eldest brother; Marke but the circumstances of spitting in the face, and ye shall see how great a disgrace it was. First, we use to spit upon a dogge, and not upon a man; Secondly, *Num.*12 4. the Lord saith, *If her father had spit upon her face, would she not have beene ashamed for seven dayes?* Where the Lord compareth *Miriams* leprosie

to

to a father spitting upon his child; so the Lord spit, as it were, upon *Miriam* when he strucke her with leprosie; and *Onkelos* paraphraseth it, *Si increpando increpasset eam pater ejus*, if her father had rebuked her sharply: The woman the weaker Sexe did spit here in the mans face, but what a shame is it for a childe to have his father to spit upon him? Thirdly, the place aggravates the shame, it was in the publike meeting, in the gates of the City, it was a great matter to be praised in the gates of the City, *Prov.*30.23. The husband when he was well apparelled, sitting among the Elders in the gates of the City, then the wife is praised, this was her greatest credit; so it was the greatest credit of the Father, when he had store of children, then he was not ashamed to plead with his enemies in the gates of the City, *Psal.*137. therefore to bee put to the publike shame and disgrace in that place, what shame and confusion would that breed. Lastly, that she should spit in his face, the face is the most excellent place in the body, and the most honourable, and not a part of dishonour. The Apostle *Paul* saith, *If a man smite you in the face*, 2 *Cor.* 11.20. If it was a greater shame to be smitten in the face, than any other part of the body, then it is a greater shame to be spit upon the face, than any other part of the body; and if it was such a shame in *Israel* for a woman to spit in a mans face in their solemne and publike meetings, what shame shall it be for Preachers, if the Lord spit in their faces in the sight of Christ and his Angels; and if it was a shame to the daughter when the father did spit in her face, what shame shall it be, if the Lord, who is the father of all, *and of whom all fatherhood is called*, *Eph.*3.5. if he spit in the face of those who are negligent in their callings? if she was separated out of her fathers sight, for seven dayes, what is it to be separated out of his sight for ever? There is no argument

Spitting in the face a great disgrace.

Great shame to have the father to spit in their faces.

Shame a bridle to an unregenerate man.

argument more forcible to move an unregenerate man to abstaine from sinne, than shame: what saith *Tamar* to *Amnon*? 1 *Sam.*13.13. *And I, whether shall I cause my shame to goe? and as for thee, thou shalt be counted as one of the fooles in Israel.* *Saul* had rather kill himselfe than fall into the hands of the Philistines, and abide that shame, 1 *Sam.*31. When such doe heare the faithfull Pastors praised in the gates of the City, what griefe wil this breed to them? and when they see those who have converted others shine like starres in the firmament, *Dan.*12.2. And themselves like darke, and blacke clouds, *Iude.*12. What shame shall this be to them?

The naturall brother who refused to raise up seed to his eldest brother, then the woman who complained did spit in his face, but if he was a Cousin German or another kinsman, they did not spit in his face, because he had not such a neere interest, as the naturall brother had to raise up seed; yet the holy Ghost, *Ruth* 4 1. doth not expresse his name, but calleth him, *Pelone almoni*, which implyeth some disgrace, the Lord would not name him here by his name as he did *Boaz*.

פלוני אלמוני

Onan was killed because he refused to raise up seed to his brother *Er*; this *Er* was a wicked man, yet because *Onan* refused to raise up seed to him, the Lord killed him. What will hee doe then to those who refuse to raise up seed to their elder Brother Iesus Christ; who is holy, blamelesse, and worthy of all honour?

The putting on of the shooe a signe of possession.

They pulled off his shooe, this was a signe that he lost his inheritance, for when they tooke possession of the land, they put a shooe upon their foot, and when they lost their inheritance, the shooe was pulled off their foot.

The principall and chiefe regard that a man should have, is that hee lose not his inheritance; a man in *Israel* for necessitie sometime morgaged his inheritance, and

and sometimes by violence put from his inheritance, and sometimes through negligence and slothfulnesse, did suffer bryers and thornes to grow up in his inheritance, but unlesse he had beene a runnagate like *Esau* he never sold his inheritance: looke what regard *Ieremiah* had to that little peece of ground in *Anathoth* which he redeemed from *Hanameel* his Vncles sonne, to secure himselfe in that inheritance, *Ier.* 32. First he bought the field, then he weighed the silver, and gave seventeene shekels for it, then he subscribed the evidence and sealed it, and he tooke witnesses, and tooke the double of the evidence of the purchase, both that which was sealed according to the Law and custome, and that which was open; than he gave the evidence of the purchase unto *Baruch*, the sonne of *Nerijah* in the sight of *Hanameel* his uncles sonne, and last hee bids take these evidences, and put them in an earthen vessell, that they might continue there for many dayes; had *Ieremiah* such a care for so small an inheritance? a little plat of ground in *Anathoth*, that cost but seventeene shekels, that he would have the evidence subscribed and sealed before faithfull witnesses, and to have them safely laid up till the peoples returne out of the captivity? shall not we then be carefull of that great inheritance which is not purchased with gold or silver, 1 *Pet.* 1. to have the evidence of it sealed, subscribed, and laid up safely in our hearts? *Esau was a profane man and a fornicator, Heb.* 12.16. *He sold his birth-right for a messe of pottage*, if Preachers be prophane and vile men like *Esau*, they will set their inheritance at a light reckoning, but if they be the children of grace, they will esteeme much of it, as *Naboth* did of his Vineyard: it is the inheritance that our father hath prepared, and his sonne dearely purchast for us, and therfore we should esteeme highly of it, and beware to lose this inheritance that was

What care *Ieremiah* had of his inheritance.

was bought with such a price, lest if wee loose it, the shooe be pulled off our feet, and wee be called *discalceati in Israele.*

Now come to Christs answer to the Sudduces objection.

Yee erre not knowing the Scriptures, nor the power of God, for in the Resurrection men neither marry, nor give in marriage, but are like the Angels of God.

They erre not knowing the Scriptures, nor the power of God, that is, the power of God manifested, and set forth in the Scriptures, the Scriptures teach us that God by his power shall raise these mortall bodies to immortality, and that then we shall be like to the Angels in glory; and all these naturall bonds and societies amongst men and women shall cease, as to marry, and give in marriage, &c.

Yee erre not knowing the Scriptures.

All error proceedeth from ignorance of the Scriptures, therefore Christ biddeth the Iewes, *search the Scriptures, Iob.*5 32. and the holy Scriptures are able to make us wise unto salvation, 2 *Tim.*3.15. We shall never understand the truth but out of the Scriptures; the Church of Rome is most injurious to the Laickes forbidding them to read the Scriptures, what mervaile is it that they be led into all errors, when they want this light of the Scriptures to direct them; she may be justly compared to a Pirat; a Pirat when hee takes a poore Barke what doth he? First, he taketh the compasse from her. Secondly, the sayles, and thirdly, the Anchor, what becomes of the poore Barke then? she is cast away upon the Rockes; so the Church of Rome first taketh from the people the compasse, that is, the Word of God; Secondly, shee taketh from them πληροφορίαν, (a speech borrowed from a full sayle) forbidding the people assurance of faith, they teach them that

The Church of Rome like a Pirat.

that they should have a morall perswasion of the remission of their sinnes, to hope well that they shall bee saved, but they say it is presumption to be certainely perswaded of the remission of their sinnes; and thus they take away πληροφοριαν, or the full sayle from the people: now when assurance of faith, the full saile is gone, then hope the Anchor (as the Apostle calleth it, *Heb.6.19.*) must be lost also; yee see then the necessity of searching the Scriptures; and if wee would be free of error we must study to know them, and lamentable is their estate, who live in popery, exposed to all danger, because they have not the use of the holy Scriptures.

The miserable estate of those who live in Popery.

Nor the power of God.

There is a twofold power in God, first his absolute power. Secondly, his limited power; his absolute power is this, when he can doe any that implyeth not a contradiction, for that were impotency in God; his limitate power is this, when his will limitateth his power, and his other attributes: God by his absolute power could have destroyed *Sodome* before *Lot* came out of it, but by his limited power, he could not, *Gen.19.22.* because it made more for the glory of God, that *Lot* should be saved, then destroyed with the *Sodomites*; so God by his absolute power might cast away *Peter*, but by his limited power, hee cannot, because it makes more for his mercy to save *Peter*, then to destroy him. Christ by his absolute power could have wrought miracles in *Nazareth*, but by his limited power hee could not, because it made more for his glory, not to worke any amongst that unbeleeving people, *Marke 6.5.* So Christ by his absolute power could have prayed for so many millions of Angels to have delivered him; but by his limited power he could not, because it made more for the glory of his Father, that he should die for

Twofold power in God.

God may doe many things by his absolute power which he cannot doe by his limited power.

the redeeming of his Church, then that he should escape the cursed death of the Crosse; here Christ speaks of that limited power of God, and not of his absolute power.

Yee erre not knowing the Scriptures, nor the power of God.

We should know Gods power out of the Scriptures.

We must learne to know the power of God, onely out of the Scriptures, that power which is attributed to God, and not found in the Scriptures, is not to bee counted Gods power: there is a question betwixt us and the Church of *Rome*, whether the body of Christ can be both in Heaven, and in the Sacrament at once, they alledge the power of God for them, because God by his power can make this body to be really in the Sacrament; but we reply unto them, that *they erre, not knowing the Scriptures and the power of God*; if they could demonstrate to us out of the Scriptures this power, then we would beleeve them; but the Scripture saith, that Iesus Christs body is in the heavens, and must bee contained there till he come to judgement, *Acts* 3.21. *Whom the heavens must receive until the times of the restitution of all things.* And therefore this power is but an imaginary power, contrary to the Scriptures of God.

We shall be like the Angels of God, who neither marry nor give in marriage.

There is a good axiome in the Schooles, that *relata extra usum non sunt relata*, relations out of their use, are no relations; a Land-marke, so long as it stands in the field, distinguishing one mans land from another, it is in the relation, but taken out of that place, that relation ceaseth; the bread in the Sacrament is holy bread, so long as it is in the use, but out of this holy use it becommeth common bread againe, those things that were eaten in εἰδωλείῳ, or Idols chappell, were idolatrous in

state

state there, and might not be eaten; but when they were sold in the Shambles, they were *extra usum*, out of the use, & *Paul* allowed them to eat of them: so here the woman is the wife to the husband in this life, but in the life to come, this relation ceaseth, *And we shall bee like the Angels of God, who neither marry nor give in marriage.*

We shall be like the Angels of God.

Our condition in the life to come, shall be perfect.

Marke the perfection of our condition and estate in the life to come, above our estate and condition here; our estate and condition here is twofold; either our estate after our fall, or our estate in innocency, we stand in need of many things after our fall, that wee needed not before our fall; after our fall wee have need of cloathes to cover us, of Physick to cure us, of sleep and rest to refresh our wearied bodyes, and a thousand such; before the fall we had need of meat, and we had need of marriage, for man was not to live in Innocency here for ever, and therefore had need of children to succeed him to continue his generation; but in the life to come we shall stand in need of none of these things, whereof we stood in need, either in our first estate in innocency, or after the fall. This Doctrine serveth to reproove *Turkes, Iewes, Chiliasts, Epicures,* and such as imagine the life to come, to be after the condition and estate of this life, that men shall be there in pleasant Gardens, have great Feasts, weare gorgeous apparrell, by imagining no higher of heavenly things and estate in the life to come, than of earthly things below here, like unto little children, the highest things that they can imagine of, are sweetnesses, or those things which delight the taste, but we must have transcendent thoughts when we thinke of heaven, those things *which the eye never saw, the eare never heard, nor entred into the heart of man,* are laid up for his children in the life to come, 1 *Cor.* 2. 9. there our meat and our drinke shall bee, to doe the

will of our God; we shall not stand in need of marriage there, because we shall continue for ever. In this life marriage is necessary to continue our kind, because wee are mortall here, wee live in our mothers belly, this is our first mansion; wee live in the world, this is our second mansion; wee live in heaven, that is our third mansion. If it were possible that a child could imagine or thinke any thing in his mothers belly, and should conceive the estate of the perfectest man upon earth, when he is lying in his mothers belly, wallowing in his blood, breathing by the Navell, were not this a false and base imagination? a thousand times greater difference is there betwixt our estate here, and our condition in the life to come; therefore to measure the life to come by our condition here, is great folly.

We have three mansions.

We shall be like the Angels of God.

Here the Iesuites fall into the commendation of single life, that it is Angelicall; but they distinguish not our condition in this life, and our estate in the life to come; this single life shall make us like the Angels, but in this life it makes us not to resemble the Angels, for men here marry and give in marriage, they marry here for the continuance of their kind, which they need not in the life to come; they marry here for the avoyding of Lust, and fornication; but in the life to come, they shall not be subject to this; and therefore need no marriage.

Great difference betwixt our condition in this life, & our estate in the life to come.

Wee shall bee like the Angels of God.

The creatures which are most perfect, are the Angels, and the perfection of man is to imitate them; the Angels are described by the Prophet, *Ezek.c* 1. with the face of a man, with the Crest of a Lyon, with the wings of the Eagle, and the foot of the Oxe. First, with the face of a man, to signifie their understanding, for of all visible creatures man is the most understanding.

How the Angels are described, cap. 1.

Secondly,

Secondly, they are described with the Creſt of a Lyon for their ſtrength. Thirdly, with the wings of the Eagle for their ſwiftneſſe; and laſtly with the foote of the Oxe, for their obedience, would ye then deſcribe an Angell? He is a creature moſt wiſe, moſt ſtrong, moſt ſwift and nimble, and moſt obedient, and yee have the proofe of this, firſt of their wiſedome; the woman of *Tekoah* ſaid to *David*, *And my Lord is wiſe, according to the wiſedome of an Angell of God*, 2. *Sam.* 14. 26. And for their ſtrength, ye ſee how one Angell killed an hundreth foureſcore, and five thouſand in one night in *Senachribs* hoſt, 2 *King.* 19. 35; and for their ſwiftneſſe ye have example in the Angell, who in one night killed all the firſt borne in *Egypt*. *Exod.* 12. 29. and for their obedience, they are ſo ready to obey the Lord, that they are made a patterne and example to us, *Matth.* 6. 10. *Thy will be done in earth, as it is in heaven*, Wee ſhould doe his will upon earth as they doe it in the heavens, that is, moſt willingly.

An Angell, what?

And now to make uſe of this for the Miniſtery, the Miniſters are called the Angels of the Lord, *Reve.* 3. becauſe they ſhould reſemble moſt the Angels.

Firſt, *The Angels behold the Face of God continually*, *Matth.* 18. 10. and they deſire with ſtretched out neckes to behold the myſtery of the incarnation, 1 *Pet.* 1. 12.

If they deſire to ſee the face of God in his Word as the Angels doe ſee his face in glory, and haue an earneſt deſire to underſtand the myſteries of ſalvation, then they are like the Angels, and may bee called Angels.

Secondly, they are the Angels of God, becauſe they cary the meſſage of the Lord, and therefore they ſhould ſpeake nothing, but the Lords meſſage unto the people, *Hag.* 1. 13. *Then ſpake Haggai the Lords meſſenger in the Lords meſſage unto the people.*

Thirdly, the good Angels keepe the Saints in all their wayes, *Psal.*91.12. *For hee shall give his Angels charge over thee, to keepe thee in all thy wayes, lest thou dash thy foot against a stone.* So should Ministers keepe the people committed to their charge; they should beware to cast in offences, either by erronious Doctrine, or scandalous living to offend the weake, that they dash not their foot against them.

Fourthly, The Angels doe separate the good fish from the bad, *And sever the wicked from amongst the just*, *Math.*13.49. So should Ministers strive to separate notorious vile sinners from amongst the righteous and then they shall resemble the Angels, yea they shall become the Lords mouth in so doing, *Ier.*15.19. *If thou take forth the pretious from the vile, thou shalt be as my mouth.*

Lastly, the Angels are the Ministers fellow-labourers, *Rev.*19.10. for as it is the Ministers dutie to convert soules, which is a great worke, so the Angels take most delight in this worke, *Luk.*15.10. the Angels rejoyce at the conversion of a sinner, no marvaile then that the Ministers be called *Angels* and *Ambassadours*, and Gods *owne officers*, in a more particular manner than any other calling, and for that their service is so like, their names are common one to another, Angels are called Ministers, and Ministers are called Angels.

Of

Of Satans accuſation of *Ioſhua* the High-Prieſt.

Zach.3.1. And he ſhewed me Ioſhua the High-prieſt ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand to reſiſt him, &c.

IN this Chapter are ſet downe the benefits which God beſtowed upon the Church, after ſhe returned from the captivity; and firſt what he did for *Ioſhua* the Highprieſt, as a type, to *Verſ.*8. Secondly, what he did for the Church, in the three laſt verſes.

In the type againe theſe things are to be conſidered; Firſt, how Chriſt our Advocate taketh the defence of *Ioſhua* againſt Satan, *Verſ.*2. and then how he pardoneth him of his ſinnes, and ſanctifieth him, *verſ.*3 4.5. and laſtly, the promiſe which Chriſt, the Angell of the covenant, maketh unto him, if he walke in his wayes, *Verſ.*6.7.8.

The accuſer is Satan, the accuſed is *Ioſhua*, and the defender is Chriſt.

Satan, the accuſer is deſcribed by his name, hee is called Satan, that is, *qui inteſtino odio proſequitur*, who hath a deadly hatred againſt the ſonnes of men; the place where he ſtood when he accuſed, was at *Ioſhua's* right hand, for it was the manner of the accuſers amongſt the Iewes, to ſtand at the right hand of the party accuſed, when they did accuſe, *Pſal.*109.6. *Let Satan ſtand at his right hand, and when he ſhall be judged, let him be condemned.* The thing which he accuſed him of

שטן *Satan, Adverſarius ſaluti hominum a* שטם *adverſari, odio habere.*

The accuſer ſtood at the right hand of the party accuſed.

was becauſe hee ſtood in filthy apparell before the Lord.

The opinion of *Hierome* concerning *Ioſhua*.

Hierome is of this mind, that *Ioſhua* the High prieſt married a ſtrange woman contrary to the Commandement of the Lord, as the reſt of the Iewes did, *Ezr.* 10. 18. And he holdeth that Satan did accuſe him juſtly here, becauſe he had married a ſtranger as well as the reſt, but we are rather to incline to *Ionathan* the Paraphraſt in this, who Pharaphraſeth it thus, *Filios habebat qui duxerant uxores non convenientes ſacerdotio, hoc eſt, alienigenas, ipſe verò non corripiebat eos*, that is, hee had ſonnes who married wives who were not lawfull for the Prieſts to marry, and yet he reproved not them, this may ſeeme rather to be the cauſe for which he was blamed, as we may ſee, *Eſra* 10. 18. *And amongſt the ſonnes of the Prieſts, there were ſome that had taken ſtrange wives, namely of the ſonnes of Ioſhua the ſonne of Iozedek*, and it was for this that his prieſtly Garments were ſtained.

And he ſhewed me Ioſhua.

Foure things are to be conſidered in this name *Ioſhua*. Firſt, that *Ioſhua* was called *Hoſhea*, and *Moſes* changed this name, and called him *Iehoſhua*, and the Greekes called him Ieſus, *Act.* 7. 45.

The opinion of the Iewes concerning the change of *Ioſhuas* name.

The Iewes ſay that the letter [*jod*] י was taken from the name *Iehova*, and was put to *Hoſhea*, and then he was called *Ioſhua*, as the letter [*he*] ה was taken from *Iehova*, and put to *Abram*, and then he was called *Abraham*, but if this their obſervation were true, then it ſhould follow, that when the Lord tooke the letter [*jod*] י from a name, that it ſhould be for the diſgrace of the perſon, as *Sarai*, the Lord changed her name, and called her *Sarah*; this change was for the credit of *Sarah*, and yet [*jod*] י was taken from it, before ſhe was, *my princeſſe*, but now ſhe is *a princeſſe* ſimply; when *Davids* inceſtuous

inceſtuous ſonne *Amnon* was called *Amminon*, 2 *Sam.* 13.2. Was the letter [*jod*] added for his credit? No, but the reaſon why this name was changed was this, to ſignifie the authority which the Lord had over him; for the impoſition of new names ſignifieth authority in him that impoſeth, as *Ioſeph's* name was changed by the King of *Egypt*, and he was called *Zaphnath-paaneah*, *Gen.*42.45. So *Eliakim's* name was changed by *Pharao Neco*, & he was called *Iehojakim*, ſo *Ananias*, *Miſael* and *Hazarias* their names were changed in *Babel*, ſo *Simon's* name was changed into *Peter*; *Iacobs* name was changed into *Iſrael*; So this name *Hoſhea* was changed into *Ioſhua*, *Num.*13.16. and *Rev.*2.17. *To him that overcommeth I will give a new name.*

אמנון
אמינון

To impoſe or change a name, a ſigne of authority.

Secondly, *Moſes* gave him this name by the Spirit of God, either foreſeeing that he ſhould be his ſucceſſor, and ſave the people from their enemies the *Canaanites*, or praying for him that the Lord would ſave him from the wicked ſpyes as *Salo. Iarchi* ſaith.

Thirdly, the *Seventy* tranſlate this name *Ioſhua* alwayes Ieſus.

Queſt. Whether may this name Ieſus be given to any in the Church now, as *Coloſſ.*4.11. *Salute Ieſus which is called Iuſtus.*

Anſw. This name *Ioſhua* contracted into *Ieſus* by the Greeks, was an uſuall name amongſt the Iewes; but now when it is appropriated to *Ieſus*, none may bee called Ieſus but Chriſt himſelfe; for he both preſerveth alive and giveth life: the Hebrewes take *vivificare, vel in vita conſervare, vel vitæ reſtituere*, *Num.*22.33. ſo *Num* 31.15. *Num vivificaſtis omnem fœminam have yee kept the women alive?* ſo *Luk.*13.34. *Ioſhua* might have done this, but *vivificare* is *vitæ reſtituere*, to reſtore to life againe, and this *Ioſhua* could not do, but Ieſus who quickeneth the dead, and reſtoreth them to life againe, 1 *Cor.*15.22.

And

And Satan ſtanding at his right hand.

How to underſtand the ſituation at the right hand.

The right hand was the chiefe place; for the underſtanding of this ſituation amongſt the Iewes, marke firſt, when three are going together or ſitting together, hee that is in the middle place is in the chiefe place, he that ſtandeth upon his right hand, is the ſecond place; and he that ſtandeth on his left hand is in the third place; and in this ſenſe we are to underſtand theſe places, *Hee ſhall ſet the ſheepe at his right hand, and the goates at his left hand*, *Matth.*25 33. Chriſt is in the higheſt place, the ſheepe in the ſecond place, and the goates in the third; ſo the mother of *Zebedees* children; *Matth.*20.21. deſired that one of her ſonnes might ſtand at Chriſts right hand, and another at his left hand; Chriſt is in the higheſt place, hee that ſtands at his right hand in the ſecond place; and he that ſtands at the left hand, is in the third place.

Secondly, when the moſt eminent perſon ſitteth, he that ſitteth at his right hand, is in the ſecond place, Example, *Salomon* ſate upon a throne, and his mother at his right hand, 1 *King.*2.19. *Salomon* was in the firſt place, and his mother at the ſecond. So Chriſt ſitteth at the right hand of the Father, that is, in the ſecond place next to the Father, for we cannot imagine that Chriſt as mediator ſits above his father.

The right hand is the more excellent, being compared with the left.

Thirdly, when the two hands are compared together, then the right hand is the more excellent, and ſo *Paul* ſaith, *They gave unto us the right hand of fellowſhip*, *Galat.*2,9. So *Benjamin* is called the ſonne of the right hand, and *Salomon*, *Eccleſ.*10.2. ſaith, that the wiſe mans heart is in his right ſide, and the fooles in his left ſide; the reaſon why the fooles heart is ſaid to be in his left ſide is, becauſe the blood for the moſt part falleth to the left ſide, and ſo the heart that is dull is ſaid to be in the left ſide; but the ſpirits againe aſcend from

How the wiſe mans heart is ſaid to be in his right ſide.

from the left ſide to the right, and ſo the wiſe mans heart is ſaid to be in his right ſide, becauſe he hath more underſtanding. So in pleading before the judges the accuſed ſtood at the left hand of the accuſer, as Satan ſtood at the right hand of *Ioſhua*, but if the accuſed prevailed in judgement, and the accuſer ſuccumbed then he was ſhifted from the right hand to the left hand then he was ſaid to loſe his cauſe.

The left hand put firſt for protection.

But when the Scripture ſpeakes of protection, it putteth the left hand firſt, *Pſal.* 16.8. *Becauſe he is at my right hand, I ſhall not be moved.* Then *David* ſtood at his left hand. So *Pſal.* 129.5. *The Lord is thy defence at thy right hand.* So when *Iob* prayeth, *Iob* 17.3. *Pone me juxta te, ſet me by thee*, that is, at thy left hand, that thou mayeſt defend me with thy right hand.

Laſtly, when the heart and the hand are compared together, then the left hand is the chiefe hand, therefore the Iewes wore their Phylacteries upon their left arme, becauſe it was neareſt their heart; and ſo the Latines, ſay of him that went at the left hand, *ambulare introrſum*, becauſe that hand was neareſt the heart, and of him that goeth at the right hand, they ſay of him, *ambulare extrorſum*, and we uſe to ſay when we giue a man the left hand, we giue him the hand that is neareſt the heart.

Ambulare introrſum extrorſum quod.

Standing at his right hand.

To *ſtand*, in the Scriptures, is either to pray, as *Abraham* is ſaid to ſtand before the Lord, that is, to pray, and the *Publican ſtood a farre off*, that is, *prayed.* So *Iere.* 18.20. *Remember that I ſtood before thee to ſpeake for them, and to turne away thy wrath from them*; and the *Hebrewes* ſay, *Sine ſtationibus non ſubſiſteret mundus*, that is, without prayers the world could not endure, becauſe they ſtood when they prayed.

Stand taken diverſly Stare *pro orare.*

Secondly, to ſtand ſignifies to ſerve, *Pr. Seeſt thou a ſer-*

Stare pro ser vire.

a servant diligent in his businesse, this man shall stand before Kings, that is, serve, *Psal.* 135. 2. *Ye who stand in the Courts of the Lord*, that is, who serve.

Sare pro judicare.

Thirdly, to stand in the Scripture, is to stand to be iudged before a Iudge; as *Exod.* 17. 14. *Why doth the people stand all the day long*, So amongst the Latines, *Stare in judicio, & cadere causa, Psal.* 1. 5. *Impij non stabunt in judicio*, that is, they shall loose their cause, now *Ioshua* stood here praying, *Ioshua* stood here ready to serve, and *Ioshua* stood as accused.

He shewed me Satan standing at the right hand of Ioshua.

Foure cheife combats betwixt God and the Divell.

We may marke foure singular strifes betwixt God and the Divell, about foure singular of the Lords valiant ones.

The first was betweene God and Satan about *Iob. cap.* 1, The second was betwixt *Michael* the Archangel and the Divell, about the body of *Moses*, *Iude.* 9 The third, was betwixt Christ and the Divell about the High-priest *Ioshua* here. The fourth, was betwixt Christ and the Divell, about the faith of *Peter*, *Luc.* 22. 31.

Why God suffered Satan to afflict *Iob.*

In the first strife betwixt God and the Divell, about *Iob*; it might seeme strange that God gave such a way to Satan in this conflict; but if we will consider Gods end in it, we shall see both his wisedome and goodnesse, in it; for God did not expose *Iob* to these trials, that the Divell might swallow him up, but both that he might get the greater glory by this his Champion *Iob*, and that the Church might learne patience by this example; *yee have heard the patience of Iob*, *Iam.* 5. 11. The Lord delighted here to see his champion *Iob* wrestle, and to returne victorious, and to put Satan to the foyle; the Romane Emperours used to keepe Lyons in cages, and they used to cast in condemned persons to them to fight to the death with them; wee read in

God taketh delight to see his children fight with Satan.

Tertullian

Tertullian how *conclamatum eſt* they cryed out, *Chriſtiani ad Leones* let the Chriſtians be caſt to the Lyons; ſo the Lord keepeth the Divels in Cages, and brings not out ſlaves and condemned wretches to fight with them, but his moſt notable champions whom he knowes will report the Victory, and therefore hee delights to behold this conflict.

The ſecond reaſon, why the Lord put *Iob* to theſe hard tryals was for the good of his Church; for even as the Phyſitians keepe the bodies of the condemned to make anatomies of them for the good of others, ſo the Lord kept *Iob* for this tryall, for the good of the Church, that they might remember the patience of *Iob*.

A ſecond ſtrife betwixt Chriſt and Satan about the body of *Moſes*.

The ſecond great ſtrife was betwixt *Michael* the Archangell and the Divell, *about the body of Moſes, Iude* 9. It is ſtrange to ſee how Satan dealeth with *Moſes*; when *Moſes* was living, nothing but ſtone him to death; but now when hee is dead, he would make an Idoll of his body, and ſet it up to bee worſhipped; and that which hee could not effectuate by him when hee was living, he goes about to effectuate it now by his dead body. It was a great ſinne, firſt to kill the Prophets, and then to erect Sepulchres to them, *Matth.*23.29. *Woe unto you Scribes and Phariſes, hypocrites, becauſe, &c.* but this is a greater ſinne firſt to kill *Moſes*, and then after his death to labour to make an Idoll of him; but the Lord had a great reſpect to *Moſes who was faithfull in all his houſe, Heb.*3.5. when he was living, ſo now when he was dead hee preſerved this his body, and buried it honouraby with his owne hands, where the divell knoweth not.

The third ſtrife betwixt CHRIST and the Divell was about *Ioſhua* the Highprieſt; Satan accuſes *Ioſhua* for ſtanding before the LORD in ſoiled apparell, but the Lord takes his defence, putteth Satan to rebuke, putteth

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putteth new apparell upon *Ioshua*, and setteth a crowne upon his head.

The fourth strife was about *Peters* faith, Satan sought to winnow *Peter* as wheat, but Christ prayed for *Peters faith, that it should not faile, Luk* 22 31. The divell gave his faith a shrewd blow, and sifted them strangely, when he made him deny his master thrice. But Christ saved him by his intercession.

God will not suffer us to be tempted above our power.

We are to make use of these conflicts, 2 *Cor.* 10.13. *that God will not suffer us to be tempted above that wee are able, but with the temptation will make a way alwayes to escape, that we may b eable to beare it.*

The order of Satans temptations.

Observe the Satans temptations first the order, and then the manner; the Apostle hath an heavenly order, 1 *Cor.* 11.3. God is Christs head, Christ is the mans head, and the man is the womans head, the Divell first he tempted the Woman, the weaker Vessell: Secondly, hee tempted the man, the womans head; Thirdly, he tempted Christ here in his type *Ioshua*, and then Christ in proper person, who is the mans head; but hee durst never goe higher to tempt God Christs head. There is nothing contrary to God by his omnipotencie, hee subdueth all things to him, as there is nothing *summè malum* chiefly evill, as God is *summè bonum* chiefly good, for then there should be *duo principia*, as the *Manicheans* held, so the Divel is not absolutely contrary to God, but must be subject unto him, and over-ruled by him.

And if we shall marke the manner of his temptations, we shall see them strange. First, hee intices and setteth forward men to mischiefe, and then he would be their first accuser, like unto *Ioab*, 2 *Sam.* 18.12. when *Absolom* was hanging in an oake tree, one came and told *Ioab* that hee was hanging there, *Ioab* offered the man ten shekles of silver to kill him but what saith the man? he refused, and said, *No, & thou wouldst give me a thousand*

thouſand ſhekels of ſilver, for the King commanded to ſpare the young man, and if I ſhould doe ſo, thou wouldſt bee the firſt man that wouldſt ſet thy ſelfe againſt me; for *Ioab* firſt to perſwade the man to kill *Abſolom*, and then to bee the firſt to accuſe the man, was not this a ſhameleſſe accuſer? So for the devill firſt to ſet men on worke, and then to accuſe them, is not this a vile accuſer?

The manner of Satans temptations.

Satan is a cruel and a crafty adverſary, he is called Satan, *quia inteſtino odio proſequitur*, becauſe hee purſueth with deadly hatred, and that the red Dragon who thirſts for the blood of the children of men, therefore miſerable are thoſe who ſeeke to him for reliefe in their ſickneſſe or diſtreſſe, *Exod.* 4. 14. *I am the Lord that healeth thee*: many thinke that there are ſome gentle ſorts of Devels that can doe men no harme, and that are ἀλεξίκακοι, but if they underſtood Satan's grounded and rooted malice and craft, they would neuer ſeeke to him.

How Satan dealeth with his owne children, and how with the children of God.

Obſerve the nature of this falſe accuſer, when he accuſeth the child of God, he makes his ſinnes appeare more than they are; if *Ioſhua*'s cloathes be ſoyled, hee makes them appeare like the cloathes of the menſtruous women; but when he hath to doe with the wicked he makes their ſinnes appeare leſſe than they are; but God keepeth a contrary courſe: when he lookes upon the ſinnes of his Saints, they ſeeme leſſe to him than they are, *Iere.* 51. 20. *Iacobs iniquity ſhal be ſought for, and ſhall not be found* and *Rom.* 8. 1, *No condemnation to them which are in Chriſt*; but when he lookes upon the ſinnes of the wicked, he ſees them juſt as they are; when a man lookes in a round glaſſe, his face ſeemeth to him leſſe than it is; when a man lookes in a hollow glaſſe, his face ſeemeth to him more than it is; when a man lookes in a plaine glaſſe, his face ſeemeth iuſt to him as it is. They will never be well decked to whom the

Simile.

Divell

Divell holdeth up the glasse; of all men the Divell taketh most notice of the sinnes of the Ministers, and is readiest to lay their sinnes to their owne charge, and to blaze them abroad to others; if there be a hole in their coat, he will say they are ragged; and if their cloathes be soyled, he will say they are naked; he observeth all our infirmities, and watcheth our haltings therefore let us us looke well to our wayes.

To resist him.

Satan layes to *Ioshua's* charge the faults of the people, here *Ioshua* represented the whole people, for the Priest under the law bare the sinnes of all the people; but to be partakers of the sinnes of all the people, ashere *Ioshua* was when he did beare with the people that had married strange wives; that is a great sinne.

How a Minister may be guilty of the sinnes of the people.

A Minister may be guilty of the sinnes of the people, sundry wayes; First, of the ignorance of the people, when hee instructs them not; the lippes of the Priest should preserue knowledge. Secondly, he is guilty of the sinnes of the people when he reproveth them not for their sinne, as, *Mal.* 2 9. *Accepistis facies in lege*, what is that, *Yee have accepted persons in the Law?* that is, when the great men sinned, the Priest durst not reproove them, but was partiall in his reproofes. Thirdly, they are guilty of the sinnes of the people when they scandalize them by their bad life when they cary not the tender, and weake Lambes in their blosomes, or cause them to abort, *For whom Christ hath died*, *Rom.* 14. 15. *Lev.* 4. 3. *in reatum populi*, εἰς τὸν λαὸν ἁμαρτάνειν *to cause the people to trespasse*, 1 *Chro.* 21. 3. *Why wilt thou be a trespasse to Israel?*

How the Minister may be partaker of the sinnes of the people.

And as the Preacher may be an occasion and a stumbling to make the people sinne, so he may be partaker of the sinnes of the people, if hee follow them in their sinnes; we have a notable example of this, *Amos* 2. 11.

The

The Lord forbad expreſly the Nazarites to drinke wine, and yet the wicked Iewes came and tempted them to drinke wine, and they to be counted boone companions, did drinke wine with them; and thus they were guilty of the ſinnes of the people. But they ſhould have remembred that of *Ierem.* 15.19. *Turne thou not to them, but let them turne to thee,* they bid you drinke wine, will yee drinke it? then yee goe to them; but refuſe to drinke it, ſtand in your place and let them rather come to you; run not in the ſame exceſſe of ryot with them.

When *Ioſhua's* ſonnes married ſtrange wives, this was a ſtaine to his holy garments; ſo when the ſonnes of *Eli* lay with the women that came to the Tabernacle; it made the ſacrifice of the Lord to be abhorred, and when the Prieſts daughter committed whoredome, it was a great diſgrace and ſhame unto him, therefore *Paul* will have a Miniſter, *To rule well his owne houſe, having his children in ſubjection with all gravity,* 1 *Tim.* 3.4. and he giveth the reaſon why they ſhould have obedient children and his houſe well ordered, *verſ.* 5. *For if a man know not how to rule his owne houſe, how ſhall he take care of the Church of God.*

Queſt. How ſhall a Miniſter know that he is free from the pollution of the people?

Anſw. Firſt, if hee be deepely touched with a ſenſe of his owne ſinnes, and then of the pollutions of the people, *Eſay* 6.5. Woe is me, for I am undone, becauſe I am a man of polluted lips, and *I dwell in the midſt of a people of polluted lips,* he that is not touched with a ſenſe of his owne pollutions will never be touched with a ſenſe of the peoples.

Notes for a Miniſter to know when he is free from the ſinnes of his people.

Secondly, he ſhall know if he be free from the pollutions of the people, if he be grieved for their ſinnes, as the ſoule of juſt *Lot* was vexed for the uncleane con-

verſation of the *Sodomites*, 2 *Pet* 2.7. and if he ſay with *David, woe is me that I ſojourne in Meſech, that I dwel in the Tents of Kedar. Pſal.* 120.5.

Thirdly, when he dwelleth amongſt a corrupt people, let him converſe little with them, and ſeparate himſelfe from them in converſation, or live like a Pelican in the Wilderneſſe, *Pſal.* 102. 6. and when he comes abroad among them, doe as thoſe doe who doe dwell amongſt a people, where the ſickneſſe is, that is, haue his Antidot or Amulet with him, that he be not infected with corruption.

The ſacrifice for the Prieſts ſinne was as great as the ſacrifice of the whole people.

The Prieſt was guilty of the peoples ſins, and therefore as great a ſacrifice was offered for him, as for the whole people; we haue perſonall ſinnes enough to bee charged for, but when we are charged likewiſe for the ſinnes of the people, and be guilty of them, then it will be a fearefull reckoning, happy are we if we can ſay I am free from the blood of this people, *Act.* 20. 26.

The Hebrewes ſpeake of themſelves in the plurall number.

And the Lord ſaid to Satan, the Lord rebuke thee, O Satan which may be thus conſtrued, *I will rebuke thee, Satan*, for it is the manner of the Hebrewes to ſpeake of themſelves in the third perſon, as if they were ſpeaking of another, as *Gen.* 4.23. *Heare my voyce yee wiues of Lamech*, that is, my wives, ſo *Gen.* 19. 24. *The Lord rained from the Lord*, that is from himſelfe, ſo *Eſth.* 8 8. *Write unto the Iewes in the Kings name*, that is, in my name, So here, *The Lord rebuke thee, O Satan*, that is, *I will rebuke thee*, Or it may be the ſpeech of the ſonne to the father, deſiring the father to rebuke him: here he deſireth his father to rebuke, and *Mar.* 1. 26. he himſelfe rebuketh, for the actions *ad extra* (as they ſpeake in the Schooles) are common to all the three perſons; when the father doth rebuke, he rebuketh by the ſonne, and by the holy Ghoſt, and when the ſonne doth rebuke, he rebukes from the father, and by the holy Ghoſt and

Actiones ad extra fiunt a patre authoritativè, a filio verò ſubauthoritativè, the father rebukes from himſelfe and the ſonne from the father.

and when the holy Ghoſt doth rebuke, hee rebuketh from the Father and from the Sonne.

The Lord rebuke thee, O Satan.

What is meant by rebuke here? the Seventy tranſlates it ἐπιτιμία, it is not a ſimple rebuke then, but conjoyned with opprobry and ſhame; the Greeke Fathers afterwards called the cenſures of the Church, as excommunication, &c. ἐπιτιμίας.

What is meant by rebuke here.

Satan is accurſed of God with a laſt and moſt fearefull ſort of excommunication *Maran atha* or *Shan-atha*, *Dominus venit*, *Iude* 14. the leſſer ſort of excommunication is uſed in the Church for the *deſtruction of the fleſh, and ſaving of the ſpirit*, 1 *Cor.* 6. 5. and *I gave them to Satan, that they may learne not to blaſpheme*, 1 *Tim.* 1. 20. but this laſt and fearefull ſort of excommunication, is a finall and totall rejection of the party; when one was excommunicate by this firſt ſort of excommunication, he was to be reputed as a Publican, none might eat with him, ſalute him, or converſe with him; what a fearefull thing is it then in theſe times that Witches ſhould be ſo familiar with the Divell, ſalute him as their Maſter, banquet with him, dance with him, and more than that, to lye with him, *theſe that are without*, 1 *Cor.* 5. 13. what have we to doe with them? the Iewes would not meddle with the Samaritans, becauſe they were Apoſtates from their Religion, and fearefully excommunicated, they brought 300 Prieſts, and 300 Trumpets, and 300 Bookes of the Law, and 300 Boyes, and they blew with the Trumpets, and the Levites reading, accurſed the *Cuttæans* in the name of *Tetragrammaton*, or *Iehova*, and with the curſes both of the Superiour and Inferiour houſe of judgement, And they ſaid, Curſed is hee that eateth the bread of the *Cuttæan*, hee that eateth the bread of *Cuttæan* or *Samaritan*, is as hee that eateth Swines fleſh, and let no *Cuttean*

The manner how they excommunicated the Samaritans.

Druſius ex Tilmideni qui ſepher tanhuma etiam dicitur.

be a Proselyte in Israel, neither have any part in the Resurrection, these curses they wrote upon tables, and sealed them, and sent them through all Israel, who multiplied also their great *Anathema* or curse upon them: If the *Samaritans* were so execrable to the Iewes, that they would not eate with them, nor salute them that were thus excommunicated, what a fearefull sinne is it then to salute the Divell, to eate with him, who is given over to that last and fearefull curse. They said, *thou art a Samaritan, and hee's a Divel, Ioh.*8.48. they hated them as if they had beene Divels, should not then men and women much more hate the divell himselfe, and count his bread execrable.

And the Lord said to Satan, the Lord rebuke thee, O Satan.

Observe that all the defence of the Church against Satan, is onely in Christ, *I have prayed for thee Peter that thy faith might not faile, Luk.*22.32. Now that ye may understand this the better, how Christ protecteth his Church, it shall not bee amisse to marke the Epithites that are given to Satan in the Scripture; and then to observe the Epithites given to Christ contrary to these, for defence of his Church.

The Epithites of Christ, and the Epithites of Satan are oppoſite.

First, the Divell is called *Abaddon, Apollyon, Rev.*9.11 and *Asmoderus, Tobit* 3.8. A destroyer; but Christ is called *Iesus* a Saviour, *Mat.*1.21. *Thou shalt call his name Iesus, for he shall save his people from their sinnes.*

Secondly, the Divell is called πονηρὸς, *Thou evill one Mat* 37. But Christ is called *Iesus* the Iust, *Act.*3.14. *He denyed the holy One and the Iust.* So 1 *Ioh.*2.1. *We have an Advocate with the Father, Iesus Christ the Righteous.*

Thirdly the Divell is ἀντίδικος, an adversary, 1 *Pet.*5.8. *Your adversary the Divell like a roaring Lyon, walketh about, seeking whom he may devour,* he ever setteth himselfe,

ſelfe againſt us; but Chriſt is called *Emmanuel, God with us, Matt.* 1.25.

Fourthly, the Divell is called the accuſer of the brethren, *Revel.* 12.10. but Chriſt is our Advocate, *1 Ioh.* 2.1.

Fiftly, he is called the *Tempter, Mat.* 2.3. but Ieſus Chriſt is called the Comforter, and the conſolation of Iſrael, *Luc.* 21.25. *primogenitus mortis, Iob* 18.13. The firſt-born of death, (as many of the Fathers expound it) but Chriſt is *principium & primogenitus ex mortuis, the beginning and the firſt-borne from the dead, Coloſſ.* 1.18. *Rev.* 1.5. by whom we ſhall live and riſe againe.

Seventhly, the Divell is that roaring Lyon, that ſeeketh to devour us, *1 Pet.* 5.8. *but Chriſt is that Lyon of the Tribe of Iuda, the roote of David who hath prevailed mightily, Revel.* 5.5.

Laſtly, the Divell is that Old Serpent who ſtingeth us to death, but Chriſt is that Serpent lift up in the Wilderneſſe, that whoſoever looketh upon him *and beleeves in him, ſhould not periſh, but have everlaſting life, Iohn* 3.15.

The Prophet *Zachariah*, ſaw in a viſion foure hornes riſing up to moleſt and trouble the Church, but he ſaw four Carpenters come to beat downe theſe hornes, *Zach.* 1.18. This is the comfort of the Church, that there is no tentation that ariſeth from Satan to trouble her, but the Lord hath a hammer to beat it downe, *& ſi venenum in Diabolo, antidotum in Chriſto*, and if there be poyſon in the Divel, there is a remedy for it in Chriſt.

The Lord rebuke thee, O Satan.

The Apoſtle *Iude, verſ.* 8. gathereth out of this place and out of the fight betwixt *Michael* the Archangell and the Divell about the body of *Moſes*, that men ſhould not revile thoſe who are in authority, *Michael* is God bleſſed for ever, Satan is a condemned ſpirit, yet

A great ſinne to curſe the Magiſtrate.

yet *Michael* will not raile against him. The Divell is a condemned spirit, and wee are bound to pray against him; but we are bound to pray for Magistrates of whose salvation we hope well, therefore we are not to curse them; the Lord commanded his people to pray for *Nebuchadnezzer* and for *Babylon*, *Ier.* 20.7. and the Apostle willeth them to pray for all that are in Authority, 1 *Tim.* 2.2. yea although they be infidels; *Davids* heart smot him for cutting off the lap of *Sauls* garment, 1 *Sam.* 24.5. and should not their hearts smite them, who raile against Princes, much more for killing of them, the Lord will make the fowles of the heaven to discover this wickednesse, although it be secretly spoken in their chambers, *Eccles.* 10.20.

The Lord rebuke thee, O Satan.

Quest. What if a man should be tempted by Satan appearing in a visible forme, what should he doe? whether should he use arguments out of the Scripture to repell him or not?

Answ. He should doe nothing but turne his face to God, and weepe upon him, and desire that the Lord would rebuke Satan. Christ the Mediator could hold argument with him, because he was God blessed for ever; but never one else could hold stitch with him, *Eva* by reasoning and keeping purpose with him, got the foile.

Object. But ye will say that in spirituall temptations we may reply to him out of the Word; why then may we not reply to him out of the Word, if he should visibly appeare to us?

Answ. The case is not alike, for when the divell tempteth us by inward temptations and suggestions, they are but the messengers of Satan, and they are not so subtile tentations, for they are mixed with our thoughts, and therefore may be the more easily answered; but when he comes in proper person, then his wickednesse is

is more ſpirituall, *Galath.* 6. 12. therefore wee ſhould turne to God, and deſire the Lord to rebuke him.

Queſt. What are we to thinke of theſe Exorciſts who take upon them to caſt out the devill?

Anſw. That gift was an extraordinary gift beſtowed onely upon the Church in her infancy, and it ſerved not ſimply for edifying of the body of the Church; the gifts which ſerved ſimply for the Church were, *Epheſ.* 4. 10 11, Apoſtles, Evangeliſts, Paſtors and Teachers. The Apoſtle, 1 *Cor.* 12. reckoneth up other gifts which were not ſimply neceſſary for the Church, but onely for her infancy; as the gift of healing, the gift of tongues, and this gift of caſting out devils; if the Highprieſt after the captivity ſhould haue put in two counterfeit ſtones in the breſtplate, and called them *Vrim* and *Thummim*, would not this haue been a falſehood in him, when the gift ceaſed, to uſe the ſigne? ſo now when there is no ſuch gift in the Church, to uſe the name, this is but a deceit.

Gifts ſimply neceſſary for the Church.

Gifts neceſſary for the Church in her infancy.

Gifts neceſſary for the church of two ſorts.

Gifts neceſſary for the building of the Church were of two ſorts.

Firſt, extraordinary, as Apoſtles and Evangeliſts.

Secondly, ordinary, as paſtors and teachers; other gifts were onely for the infancy of the Church, the matter may bee cleared by this example; A Prince when he is a child he hath need of a regent, of counſellers, and boyes to play with him; but when the Prince commeth to maturity of age, the Regent ceaſeth, and his play fellowes, but not his Counſellors; ſo the Church in her minority had Apoſtles and Evangeliſts, as her regents; and ſhee had theſe gifts of tongues, healing, and caſting out of Divels, as her play-fellowes, theſe ceaſe now; but Paſtors, and Teachers as her counſellers remaine ſtill with her; when Satan is caſt out now by Exorciſts this is not ἐκβάλλειν, by

Simile.

force to cast him out, but onely by collusion, hee goeth out, but he returneth againe.

Even the Lord that hath chosen Ierusalem rebuke thee, as if he should say, I have decreed that *Ierusalem* shall be built, although thou hast set thy selfe against this, yet thou canst not hinder it; *Ierusalem* is taken here, first, for the City *Ierusalem*, and then for the people gathered to that City out of the captivity.

Ierusalem taken for the City, and for the people in the City.

No counsell can stand against the counsell of the Lord, see what *Gamaleel* said, *Act.*5.38. if this Counsell be of God, wee cannot hinder it; yee may see what strange impediments, were cast in to hinder the building of the Temple, although it was Gods purpose to have it built againe, there was an hundreth and thirteene yeares before it was finished, after the foundation was laid; First, it was hindered by craft, *Wee will build with you*, *Ezra* 3. then by bribes, *They hired counsellers to weaken the hands of the people, and troubled them in building*, *Ezr.*4.5. Thirdly, by false accusations by letters, *Ezr.*4 6. Fourthly by force, *Ezr.*4. 23. Fiftly, by the Kings edict, *Ezr.*4.21. Lastly, when they could doe no more they hindered them by taunts, and mocking, *if a foxe goe up with his taile, hee will destroy this worke*, *Nehem.*4.3. yet becausethe Lord had determined to build it, it must bee builded, the Counsell of the Lord stands sure for ever, therefore in *Zachary* it is compared to Mountaines of Brasse, and the gates of hell shall not prevaile against it.

The Lord hath chosen Ierusalem, although the Lord made choise of *Ierusalem*, yet this notable vine which he planted degenerated, *Ier.*2.21. and then he rejected it, and brought great desolations upon it, *Esay* 29.1. I will make *Ierusalem* like *Ariel*; when *Ierusalem* killed the Prophets, then he sprinkled it with blood like *Ariel*, the Altar was sprinkled with blood.

Is not this a brand pluckt out of the fire?

As if the Lord would say, he is new brought out of the captivity, and therefore no marvell though his cloathes be yet soyled.

Three sorts of wants in the Church.

There are three sorts of wants in the Church, First, wants of necessity; Secondly, occasionall wants Thirdly, contracted wants: wants of necessity are these, when God with-draweth the meanes, that the Church cannot have them, when the people were in the Wilderneſse, and sacrificed there, they had neither wine nor oyle to joyne to their sacrifice, yet their sacrifice was accepted, because it was a want of necessity: so the High priest in the second Temple hee wanted *Vrim*, and *Thmmim*, and he wanted the holy oyle, therefore he was not called in the second Temple, *Vnctus Iehovæ*, but *vir multarum vestium*, the man with the many cloathes, because he had five ornaments belonging to him, which none of the rest of the Priests had, although he wanted this holy oyle yet he was accepted, and his sacrifice, because this was a want of necessity.

Wants of necessity what.

The anointed of the Lord.

Secondly, occasionall wants are these, when men for the time cannot so conveniently have their defects supplyed; as *Num.* 10. *Eleazar* and *Ithamar*, when they should have eaten the sinne offering in the holy place, they forgot to eate it, and suffered it to burne, because they were in such griefe for *Nadab* and *Abihu*; *Aaron* taketh the defence of them in this case, and sayeth such things have befallen me this day, and no marvaile, that both I and my sonnes should have forgotten to eate the sinne offering in the holy place, *Num.* 10. if wee being in our sinne, should have taken upon us to purge the sinnes of the people, *should it have beene accepted in the sight of the Lord? Moses* accepteth of this occasionall want, because they were in great griefe it was no mervaile that they forgot to eat it; So they now lately

Occasionall wants what.

ly comming out of the captivity, no mervaile that *Ioshua* was not so handsomely dressed, as hee should have beene, for in their captivities they contracted much corruption, as in *Egypt* they forgot their Circumcision, and that was called *opprobrium Egypti*, *Ioſh.*5. Vnder *Antiochus attrahebant præputium*, for feare they drew the skinne of their prepuce that they might not bee knowne to be Iewes, and the Apostle alludes to this, *Circumciſus es? noli attrahere præputium*, is any man called being circumcised? let him not become uncircumcised, 1 *Cor.*7.18. And when they were in *Babylon* they married strange women; and no mervaile that his cloathes were not soiled and foule when he was lately come out of the captivity; a man that is newly risen out of the ague, no mervaile that his colour be not good, and if he be weake and fall, we excuse him.

The Israelites learne corruption in the captivity.

Thirdly, there are contracted wants; and these are not excusable; if a man should drinke untill he were drunke, and then stagger and fall, no man will excuse him, as they doe him who falleth through sickneſſe; the Lord that excuseth *Ioshua* here for his occasionall want, hee will not excuse *Vrijah* the Highpriest when he brings the patterne of the Altar of *Damascus* to *Ierusalem*, 2 *King.*18.11. This is a contracted guile, and not occasionall; when our forefathers came out of popery first, no mervaile that there were great wants amongst them, and that they savoured of the dregges of Rome; but now when we have lived so long out of popery, and yet desire to goe backe againe to *Egypt*, what a shame is that, the Lord will not be beholden to idolatrous *Egypt* to borrow any thing from her? Christ stands here for the occasionall wants of the Highpriest, but not for the contracted wants; our fathers lived in *constituenda ecclesia* in the Church when it was not setled, and we live in *constituta ecclesia* in a setled Church, and

Contracted wants what.

and that which was tolerable in them, may be abomination in us: God accepted of their little knowledge, but he craves a greater meaſure of knowledge of us, becauſe we live in the ſunne-ſhine of the day.

And he anſwered and ſpake to them that ſtood before him, ſaying, take away theſe filthy Garments.

To anſweris to begin to ſpeake.

And he anſwered, that is, he began to ſpeake according to the manner of the Hebrewes, for no ſpeech paſſed betwixt him and the Angels before.

Thomas marketh well that Chriſt ſpeaketh after one manner to the Angels, and the Angels ſpeake another way to Chriſt; for when Chriſt ſpeakes to them, he is *ſicut agens illuminans & revelans*: but when the Angel ſpeakes to Chriſt, he is *Velut paſſum, admirans, conſulens, & accipiens revelationem ab eo.*

And he ſpake to thoſe that ſtood before him.

The Angels ſerve Chriſt but attend us.

That is, miniſtred unto him. The Angels are miniſtering ſpirits to ſerve Chriſt, but they are miniſtering ſpirits to attend us, as a Nurſe doth her young infant, they attend not Chriſt to defend and protect him in danger, for hee is their head; they onely Miniſter to him: therefore when the divell cited the Pſalme to Chriſt, *Caſt thy ſelfe downe, for he hath given his Angels charge to keepe thee*, this place was falſely cited two wayes by Satan. Firſt, he leaveth out *in all thy wayes*, Secondly, hee applyed it falſely to Chriſt, *they ſhall keepe thee*, this part onely belonged to *Chriſtus myſticus*, to Chriſts members, they keepe Chriſts members in all their wayes, but they keepe not Chriſt himſelfe; Chriſt hath procured this their miniſtery to us, and he is that Ladder, upon which they goe up & down to ſerve us, *Gen.* 28. 12.

Take away the filthy garments from him.

Queſt.

It may be asked here, how the Angels could take away *Ioſhua's* filthy garments; ſeeing they have no hand in

Answ. God speakes oftentimes after the manner of men.

in our justification or sanctification: Christ the mediator justifieth us, and the holy spirit sanctifieth us.

This is but spoken *humanitùs*, after the manner of men, for as men cause their servants to take away the foule cloathes off the person, which is to be brought before them, and put new apparell upon him, as *Ioseph* was brought before *Pharao*; so doth the Lord speake here after the manner of men.

Some parts of Prophesies and visions are not to be expounded literally.

Those parts of visions and Prophecies which seeme contrary to other parts of Scripture, we are not to expound them literally; but wee are to hold that they were onely done in vision. Example, *Ieremiah* is commanded to carry his girdle to *Babel*, and there to hide it beside *Euphrates*, *Ier.*13.4. these words wee cannot expound them literally, but in vision, for *Ieremiah* was never yet in *Babel*. So we are not to expound the Prophecy literally, when it is contrary to piety, but onely in a vision as when *Hosea* is bidden marry a whore, *Hos.*1.2. This was onely in vision; Thirdly, when they are contrary either to decency and good manners, as when *Ezekiel* is bidden goe naked, and to eate his bread baken with mans dung, *Ezek.*4.12. so wee are not to take this vision literally, that the Angell did any thing in our sanctification or justification. In the parable of the rich glutton he desired that *Abraham* would send *Lazarus*, that he might dip his finger, and put it upon his tongue; in heaven the glorified soules have no fingers as yet, nor in hell the damned have no tongues yet; but because we cannot conceive spirituall things but by bodily things, therefore it is expressed after this manner; *So every knee in heaven and earth shall bow*, *Phil.*2.10. there are no knees in heaven as yet to bow to Christ, but this is spoken to our capacity, for when we would doe homage here below, we bow the knee; so heavenly worship is here figured by earthly gesture.

And

And to him he ſaid, behold I have cauſed thine iniquity to paſſe from thee, and I will cloathe thee with change of rayment.

Pardoning of ſinne here is expreſſed by putting off foule cloathes, and putting on a new garment.

The Lord delights to ſee his Prieſts cloathed in holineſſe, *Pſal.*122.16. and to *put on righteouſneſſe as a garment*, *Iob* 29.14. and the Hebrewes obſerve that *Cohen* a Prieſt, and *Cohan* a Bridgroome come both from one roote, becauſe the prieſt when he commeth before the Lord, ſhould be adorned like the Bridgroome; the Apoſtle ſaith, *That as many as were baptized into Chriſt, have put on Chriſt*; *Galat.*3.27. which is a ſpeech borrowed from the cuſtome uſed in the primitive Church; for thoſe who were *Adulti* or come to age, when they were to be baptized, came to the Church the Sunday before the *Paſcha*, and put upon them white cloathes, therfore the day was called *Dominica in albis*, and they were called *Candidati*; if white cloathes and holineſſe becommeth every Chriſtian, when hee entereth into Chriſtianity, how much more ſhould Preachers ſtudy to put on righteouſneſſe when they enter to this holy calling; but many now dare be bold to come in before the Lord with their ſoyled, and filthy cloathes, as if they had lyen amongſt the pots of *Egypt*.

כֹּהֵן *Sacerdos.*
כֹּהֵן *ſponſus.*

The cuſtome in the Primitive Church, when they baptized thoſe that were come to age.

Secondly, ſome come in, and they have not theſe *mutatorius veſtes*, changed apparell, but they had rather *ſuperindui*, to put on ſome ſhew of holineſſe above, but not to lay aſide their old ſinnes. They make the outſide of the platter cleane, but within it is full of uncleanneſſe, *Matth.*23.25.

Foure ſorts of Garments unbeſeeming a Miniſter.

Thirdly others come in with their garment of Linſey Woolſey before the Lord, ye ſhall not know of what profeſſion they are, like Sceptikes doubting of all things

things, now ſtanding for popery, now for the truth, now broching this hereſie, now that.

Fourthly, ſome come in before the Lord with their woollen cloathes, the Lord by *Ezekiel, cap.* 44. commandeth expreſſely that the Prieſts ſhould weare no wooll in the ſanctuary but linnen, and out of the ſanctuary when they were about their ſecular affaires no linnen but wooll, and therefore the Iewes proverb was when they ſaw a worldly minded Prieſt they ſaid, there goeth the man with the woollen cloathes; Miniſters, of all men, ſhould ſtudy to have their cloathes cleane, and ſee that their *garments be not ſpotted with the fleſh, Iud.* 23. It was a great change in *Iſrael*, when the Nazarits who *were purer then ſnow, whiter then milke, more ruddy in body then rubies*; when they became *blacker then a coale, Lamen.* 4.7. So now it is a greater change, when Miniſters whoſe Garments ſhould bee pure and holy, ſhining *as the wings of a dove covered with ſilver*, and like *her feathers* covered *with yeallow gold*, come in as *though* they *had lien among the pots, Pſal.* 68.13. Many now that ſhould come in *Candidati* before the Lord, are fettered and intangled with the affaires of the world, yea that come in *Loaded with thicke clay, Habak. chap.* 2.6. having greater care to heape up gold then to gather grace to uphold them in the day of their triall, when Satan ſhall accuſe them, for being *cloathed with filthy garments*, as hee did *Ioſhua* the Highprieſt here.

Great purity required in Miniſters.

And I will cloath thee with change of raiment.

Queſt. *Ioſhua*'s ſinnes being pardoned already, how is his ſinne pardoned anew againe?

Anſw. There is our totall juſtification, and our partiall juſtification; *Ioſhua* had his totall juſtification before; but this was his partiall juſtification; God pardoned him thoſe ſinnes which hindered him in his Prieſtly office: an example,

Iuſtificatio { *totalis* / *partialis*.

ample, not unlike unto this we have, *Eſay* 6.7. When the *Seraphim* came with a coale and touched the lippes of *Eſay*, this was his partiall juſtification when he pardoned him thoſe ſinnes which hindred him in his calling, *Eſay* 6.

But yee will ſay; get we not the remiſſion of all our ſinnes, *ſimul & ſemel?* *Object.*

Although all ſinnes both by-paſt and to come are remitted to the child of God in Gods eternall counſaile, yet the ſinnes not yet committed, when they are committed; and repented of in our ſenſe and feeling, then they are pardoned when we feele them to be pardoned, *Peccata præterita remittuntur per formalem applicationem* ſins paſt are forgiven by a formall application (as they ſpeake in the Schooles) *futura verò virtualiter tantùm*; *præterita in ſeſe, futura in ſubjecto vel perſona peccante*, but ſinnes to come are pardoned virtually only; ſinnes paſt are pardoned in reſpect of themſelves, but ſinnes to come are pardoned in reſpect of the ſubject, or the perſon that committeth the ſinne. *Answ.*

Whether we get remiſſion of all our ſins *ſimul & ſemel?*

And I ſaid, let them ſet a faire crowne upon his head.

God never beginneth a worke but he perfecteth it; this we ſee in the worke of creation. God reſted not untill he had finiſhed all his workes, ſo in the worke of his providence, *Pſal.*65.11 *Thou crowneſt the yeere with thy goodneſſe.* Thirdly, in the worke of redemption, Chriſt left not off this worke till he ſaid *conſummatum eſt.* Fourthly, in the worke of ſanctification, *Phil.*3.6. *He that hath begun a good worke in you will performe it untill the day of Ieſus Chriſt.* The Lord bringeth to perfection every good worke begun in us, he is not like the man in the Goſpell; who *began to build a houſe, but was not able to finiſh it.* God never beginneth a worke but that which he perfecteth.

This is a great comfort to the children of God, who find many impediments in the worke of their ſanctification; The comforts of the children of God.

cation; the child of God saith sometimes with *Rebecka*, *Gen.*25.22. It had been better for me, never to have conceived; he feeleth the flesh striving against the spirit, as *Iacob* and *Esau* in their mothers belly, and sometime he feeleth the messenger of Satan buffeting him, and hanging so fast on, and fettering him by the way, that in his owne sense and feeling, he thinkes this worke will never be finished, but yet he may take heart to him in this, as God brought home *Ioshua* out of the captivity, cloathed him with change of apparell, and lastly, put the crowne upon his head; so shall the Lord finish that good worke which he hath begun in us, *Philip.* 1. 6.

They put a Crowne upon his head.

The difference betwixt the Kings crown and the Priests.

עטרת *corona regis.*

מצנפת *cidaris vel corona sacerdotis Exod.* 28. 4.

The Kings Crowne differed from the Priests crowne; First in name, the Kings Crowne was called, *Gnaterah*, the Priests was called *Mitznephath*: Secondly, in the matter, the Kings Crowne was of pure gold; the Priests was *fascia*, of silke mixed with gold, and it was called *tiara*. Thirdly, they differed in the forme; and lastly, in the use, the Kings Crowne was typicall; and civill also for government in things civill; the Priests was onely typicall. Secondly, the things that were ioyned with the Priests Crowne were more vive types of Christ, then the Kings Crowne was; for his Bells typed Christs propheticall office, his white garments his Priestly office, and the Crowne his Kingly office, he was a more vive representation of Christ, than the King was.

And they put a Crowne upon his head.

Three sorts of crowns

There are three sorts of crownes; first, the crowne of profession, common to all Christians, *Revelat.*3. 11: *Hold fast that thou hast, let no man take thy Crowne.* Secondly, a ministeriall crown which belongeth to faithfull Pastors, *Phil.*4.1. *Therefore my brethren, my joy and crowne.*

crowne. So 1 *Theſſ.*2.19. And thirdly, the Crowne of glory, 1 *Pet.*5.4. The crowne of the Paſtor, is his people converted by him, *Prov.*17.6. *Childrens children are the crowne of old men,* [*Gnatereth*] *corona,* commeth from [*Gnatar*] *cingere* to compaſſe, 1 *Sam.*24.23. When *Saul* and his men invironed *David,* then they are ſaid [*Gnatar*] *cingere*; when the Grandfather hath his childrens children compaſſing him about, what a crowne is that for him? ſo a Miniſters crowne ſhall be this, when his people converted by him, ſtands about him like a crowne; The Prieſt under the Law in the time of his griefe laid aſide his crowne, *Ezek.*24.17. and in time of joy and gladneſſe, put it on againe. Many now adayes, may lay aſide their crowne, and trample it upon the ground, for griefe that they have been ſo negligent in their Calling. What joy can a man have when hee remembreth his great negligence in his miniſtery, and ſloth in the Lords buſineſſe? he ſhould not be ſo negligent if he would alwayes remember that laſt crowne of glory which the chiefe Shepheard ſhall give, 1 *Pet.* 5.4. A crowne that fadeth not away. The crownes below here, wherewith men were crowned, were made of graſſe, of Lawrell trees, of linnen, of wooll, and the beſt of them but of gold, which all are fading crownes, but this crowne is ἀμαράντινος στέφανος, an incorruptible and durable crowne that cannot fade nor vaniſh away.

Similè.

ἀμάραντος, *immarceſſibilis, nunquam marceſcens; item flos quidam ſic dictus quòd non marceſcat, ſed decerptus aſſervetur, & cùm cuncti flores defecêre, madefactus aqua, revivíſcat, Plinius lib.* 2. *cap.* 11.

So they ſet a Mitre upon his head, or a crowne upon his head. After that *Ioſhua,* by the aſſiſtance of the Angell, had reſiſted Satan, given him the foyle, and had gotten the victory, the Lord in ſigne of this victory, and to confirme *Ioſhua* in the Prieſthood, after hee returned from the captivity, ſetteth a crowne upon his head.

This is a great comfort to all Christians, but chiefly to faithfull Ministers, that although they suffer persecution, be carried, as it were, into captivity, accused by Satan and the wicked in the world, yet if they constantly stand out and resist Satan, and stop the mouthes of those wicked instruments of his, by their good life and holy conversation, they may be assured the Lord will give them a crowne, even the Crowne of life, *Revel.* 2. 10. *Feare none of those things which thou shalt suffer; behold the Divel shall cast some of you into prison, that yee may be tryed, and ye shall have tribulation ten dayes: be thou faithfull unto the death, and I will give thee a Crowne of life.*

Of

Of the eating of holy things.

Levit.22.10. There ſhall no ſtranger eate of the holy thing: a ſojourner of the Prieſt, or an hired ſervant, ſhall not eate of the holy thing: But if the Prieſt buy any ſoule with his money, he ſhall eate of it, &c.

THe LORD made a twofold diſtinction of meates under the Law. Firſt, of cleane and uncleane meates, and that is taken away now; for to *the cleane all things are cleane*, *Titus* 1.15. The *Hebrewes* call that which is uncleane [*Piggul*] a polluted thing, that is, a thing that is eaten after the time; and *Aquila* tranſlateth it ἀπόβλητον, that is, a thing to bee rejected or refuſed; And the Apoſtle uſeth the ſame word when he is ſpeaking of meates, that *nothing is* ἀπόβλητον, *to be refuſed, if it be received with thanke ſ-giving*, 1 *Tim.*4.4.

פגול *Abhominationes abhominanda, propriè dicitur de carne fœtoris & coloris tetri.*

The ſecond diſtinction of meates was this, ſome were cleane by the Law, but yet if they were eaten by perſons who had no right to eat them, then they were uncleane to them; Thirdly, if they eate them not in the appointed place; and fourthly, if they eat them not in due time.

Firſt, ſome things the Prieſts might eate and their ſonnes, but not their daughters, *Num.*18.9.

Here we muſt marke a difference betwixt the legall promiſes, and the ſpirituall promiſes; the legall promiſe is, the Prieſts and his ſonnes ſhall eate of it, but not their daughters; but the ſpirituall promiſes are made *to them and to their children, and to all that are a farre off,*

even as many as the Lord our God shall cal, Acts chapter 2. verse. 39.

The difference betwixt the legall promises, and Evangelicall promises.

Secondly, the legall promise was made to the Priests and their sonnes, but not to their daughters; but in the spirituall promises there is no difference betwixt *male and female, Galat. 3. 18.*

There were other things that their daughters might eate of, as well as their sonnes, and the servant that was bought with money, or borne in the house, and the Priests daughter who was a Widdow, or divorced, and returned to her father againe, having no children, all these might eate of the lesse holy things, *Lev. 22. 11. 12.*

A difference betwixt the morall and ceremoniall Law.

Observe first a difference betwixt the morall Law and the ceremoniall; the morall Law putteth no difference in the worship of God betwixt the sonne, the daughter, the man-servant, nor the maid-servant, nor the stranger, *Exod. 22. 10.* but the ceremoniall Law alloweth the Priest to eate, his sonne to eate, his daughter to eate, his servant bought with his mony to eate, and his servant borne in the house to eate, but not the stranger, *Levit. 22. 10, 11, 12.*

Why the servant borne within the house and bought with money, might eat the holy things.

Againe, the servant that was bought with his mony, and he that was borne in the house might eate, to signifie unto us, that they who are borne within the covenant, & they who are bought with the price of Christs blood, although strangers before, are partakers of Christs sacrifice; but these who are strangers still, are not partakers of his holy body. The Priests daughter when she returned home to her father againe, might eate of these lesse holy things; so we being married to the law, and it hauing *dominion over us, Rom. 7. 1.* we were out of our fathers house, and might not eate of this holy bread; but being *dead to the law, Rom. 7. 4.* and divorced from our sinnes, as Widdowes,

we

we may come home to our fathers houſe, and be partakers of the holy things.

What things the Prieſt and his ſons might eate.

Secondly, what things the Prieſt and his ſonnes might eate; that which was *ignitum Iehovæ*, the ſacrifice which was burnt to the Lord by fire, as the ſin-offering, and the treſpaſſe-offering, the Prieſt and his ſonnes might eate of them, but not his daughters; ſo the Shewbread, *Levit.*24.9. *and it* (the Shewbread) *ſhall be Aarons and his ſonnes, and they ſhall eate it in the holy place; for it is moſt holy unto him, of the offerings of the Lord made by fire.*

The Prieſt and his ſonnes might onely eate of the Shewbread, but not his daughters, but in neceſſity others might eate of it as well as the Prieſt and his ſons, as *David* and his men in neceſſity eate of it, 1 *Sam.*21. 6. if they might eate of it in neceſſity, much more might the Prieſts wife and his daughter in their neceſſity eate of it.

Queſt.

When the Prieſt asked *David* whether his men were cleane or not, that they might eate of the Shewbread; whether might he have given them that bread in the time of their uncleanneſſe to eate of it in their neceſſity or not?

Anſw.

If it had beene in extreame neceſſity, he might have given them of this bread to eate, to ſave their lives, although they had beene in their uncleanneſſe; but he could not have given them it in their leſſe neceſſity, when they were uncleane.

A rule of the Iewes.

The Iewes have a rule, where thou findeſt a command to doe a thing, and a prohibition to forbid a thing, and they both cannot be kept, then thou muſt leave the negative and follow the affirmative. Example, a Nazarite is forbidden to ſhave his haire, and the Leper is commanded to ſhave his haire. Now when a Nazarite becomes a Leper, which of theſe two ſhall

he follow; hee shall leave the negative precept which commanded him, not to shave his haire, and hee shall follow the affirmative, and shall shave his haire. So the Priest is forbidden to give his daughter any of the Shewbread, againe he is commanded to provide for his family, now his daughter is like to sterve for hunger, which of those two shall he follow? hee is to follow the affirmative here, and to leave the negative. So in the Sabbath, &c.

The place where they eate the holy things.

Thirdly, the place where they were to eate the holy things: some things they were to eate by the Altar, that is, in the Chambers of the Priests hard by the Altar, some they were to eate in *Ierusalem*, and some they were to eate in any part of *Canaan*.

Some things they were to eate in the Chambers neere the Altar, *Ezek.*42.14. those things in *Levit.*10.12. they are said to eate at the Altar.

When *Ezekiel* describeth the Temple here, he meaneth the Temple under Christ, and the maintenance of the ministery under the Gospell, as the Priests who served at the Altar under the law, eate of the rest of the sacrifice in their Chambers: so the ministers under the Gospell should be maintained now, 1 *Cor.*9.13.

Secondly, the lesse holy things they eate them in *Ierusalem*, the Paschall Lambe was eaten within *Ierusalem*, and not in the Temple, therefore it was of those lesse holy things.

Quest. The Paschall Lambe being the chiefe thing that represented Christ, how is it reckoned amongst the lesse holy things?

Answ. It was reckoned amongst the lesse holy things, because there was little of it burnt, but it was eaten by the people. Secondly, it could not be eaten as a Sacrament in the Temple, for the distinction of the families, that must eate it severally, they all could not eat it in the Temple.

Why the Passeover was reckoned a lesse holy thing.

Temple. So the first Tithe was but a common holy thing, or lesse holy, and it might bee eaten any where, but the second tithe was the more holy tithe, and therefore behoved to bee eaten in the Temple before the Lord.

Lastly, when they might eate it. When they were to eat the holy things.

Some things they were bound to eate the selfe-same day that the things were offered, as the flesh of the sacrifice of the peace-offering, *Levit.*7.15. some things might be eaten that same day that they were offered, or upon the morrow, as the sacrifice of the vow, or a free-will offering, *Levit.*7.16. But they might *eate none of the flesh of the Sacrifice upon the third day after it was offered, but it was to be burnt with fire, Levit.*7.17.18.

Now time, place, distinction of persons, and distinctions of meats are all taken away, *and it entereth not in at the mouth which defileth a man, but that which commeth out of the mouth defileth him, Matth.*15.11. there is no meat now, that is uncleane in it selfe, but it becommeth uncleane to them that receive it not with pure hearts, *Tit.*1.15. *Vnto the pure, all things are pure, but unto them that are defiled and unbelieving, is nothing pure; but even their mind, and conscience is defiled,* and *every creature of God is good, if it be received with thankes-giving, 1 Tim.*4.4. No meat of it selfe uncleane.

Of pollution by the dead.

Num.29.11. He that toucheth the dead body of any man, ſhall be uncleane ſeven dayes.

Man more uncleane than any other creature.

THe pollution of a man above other creatures, ſheweth the effects of ſinne which cauſeth death, *Rom.6.23. Hee that touched a dead beaſt, was but uncleane untill the even, Levit.* 11.24. but he that touched a dead man, was *uncleane for ſeven dayes.* So he that touched the grave or the bones of a dead man was uncleane, and therefore they were commanded to bury the bones of the dead, when they found them in the way, *Ezek.39.15 And the paſſengers that paſſe through the land, when any ſeeth a mans bone, then ſhall he ſet up a ſigne by it, till the buriers come and bury it.* This ſignified ſuch as were *dead in treſpaſſes and ſinnes, Eph.2.1.* and ſuch as have *their conſciences defiled by dead workes, Heb.9.13.14.* thoſe are uncleane.

What the legall pollutions taught the Iewes.

And thoſe legall pollutions taught the people of God how carefull they ſhould bee that they defile not themſelves with ſin, or have communion with dead and ſinnefull workes as the Apoſtle ſaith, *touch no uncleane thing, 2 Cor.6.17.* and *be not partakers of other mens ſins, keepe thy ſelfe pure, 1 Tim.5.22.*

The Iewes adde to many of the Lawes of God.

Whoſoever toucheth one that is ſlaine with a ſword in the open fields, ſhall be uncleane ſeven dayes, Num.19.16. And the Iewes adde, he that toucheth the ſword which killed the man, ſhall be uncleane; but this is an addition of their owne. So the Lord commanded that the Nazarite ſhould drinke no wine, and they adde, nor come neere

neere unto a Vineyard. So the Lord commanded that they ſhould not carry burdens upon the Sabbath, *Ier.* 17. but they added, that it was not lawful for a ſick man to take up his bed upon the Sabbath, *Ioh.*5. So the Lord commanded that they ſhould goe no further but a Sabbath dayes journey upon the Sabbath, but they added that it was not lawfull to ſtirre out of the place upon the Sabbath. So the Lord commanded them that they ſhould abſtaine from the drinke-offerings of the heathen; but they added that they ſhould abſtaine from the wine of the Gentiles. So here the Lord ſaith that *Whoſoever toucheth one that is ſlaine with a ſword, ſhall be uncleane untill the even.* But they adde, whoſoever ſhall touch the ſword which killed the man, ſhall be uncleane untill the even.

The touching of the bodies of the dead ſhewes us what unregenerate men are in the ſight of God, they *are dead while they are alive*, 1 *Tim.*5.6. they are like rotten graves, *their throte is an open ſepulchre*, *Rom.*3.13. *and they are like whited Sepulchres which indeed appeare beautifull outwardly, but within are full of dead mens bones, and all uncleanneſſe*, *Math.*23.27.

Queſt. What are we to thinke of the bodies of the Saints, when they are lying in the grave, whether are their bodies, *corpora pura*, or *impura?*

Anſw. They are neither *corpora pura*, nor *impura*, *ſed non pura*; they are not *impura*, becauſe their ſinnes are pardoned; they are not *pura*, becauſe they are as yet under the corruption and puniſhment of ſinne, but the wicked, who lye downe with their ſinnes in the duſt, their bodies are *impura*, filthy and uncleane.

Whether the dead bodies of the Saints in the grave be pure or not.

The bodies of the Saints being not *impura*, therefore the ſoules of the glorified might come to ſuch bodies againe, as *Moſes* in the transfiguration was there in ſoule and body, his glorified ſoule came to his body againe,

againe; becauſe it was not a ſinnefull body now, but a body lying under corruption as yet, but when *Lazarus* ſoule returned to his body, wee muſt not thinke that *Lazarus* ſoule was a glorified ſoule (for a glorified ſoule returneth not to a ſinfull body to dwel in it againe) but the vnion betwixt the ſoule and the body was looſed at this time, and the ſoule was ſtill in the ſinfull body, *tanquam in ſede, non tanquam in organo*, that is, it was ſtill in the body although it did not animate the body.

A difference betwixt the glorified ſoules and ſinful ſoules, conjoyning to their bodies againe, *Sunius de purgatorio.*

Queſt. Whether did the Iewes commit ſinne when they touched a dead body or not?

Anſw. There was *irregularitas*, an irregularitie here, *ſed non peccatum*, but no ſin, for there is not a ſinne where there is not a law forbidding it, for ſin is the tranſgreſſing of the law. The Lord ſaith not, *yee ſhall not touch the dead*, but he ſaith, *he that toucheth the dead ſhall be vncleane vntill the even.* Then there is a commandement added, that a cleane perſon ſhall ſprinkle him with water upon the third day, and upon the ſeventh, *Num.* 19. 19. So that although he bee not commanded, not to touch the dead, yet if he haue touched the dead, he is commanded to waſh himſelfe. So there is not a Commandement forbidding a man to touch a Leper, but if he had touched a Leper, there was a Commandement given that he ſhould not enter into the Congregation vntill he was purified, and if he did enter before he was purified, he tranſgreſſed the Commandement and ſinned.

In what caſe the Iewes ſinned when they touched a dead body.

The

The comforts in Death.

Eccles. 7.1. *Better is the day of death, than the day of ones birth.*

IN the former part of this verſe, the Preacher ſheweth, that *a good name is better than pretious oyntment*, and then he ſubjoyneth, *better is the day of death, than the day of ones birth*, as if he ſhould ſay, a mans good name and his report is better knowne after his death, than when he is alive, and then his good name ſmelleth like the Wine of *Lebanon*, which in his life-time may be many wayes blotted. The cohæſion of the words.

He preferreth the day of our death to the day of our birth, and hee ſaith, that the day of our death is better.

A thing is ſaid to be [*better*] ſundry wayes, firſt it may be *better* in it ſelfe; but not to the perſon; ſo it is ſaid, that *it had beene better that Judas had never beene borne*, it made more for the glory of God that *Judas* was borne, but it was not better for himſelfe. One thing is ſaid to be better then another ſundry wayes.

Secondly, things are ſaid to bee *better*, when they ſeeme to be *better* to a carnall and corrupt man, as hee ſaith, that *a living dog is better than a dead Lyon*, *Eccleſ.* 9.4. that is, he had rather live in a baſe eſtate here, than to be in beſt account amongſt the dead.

Thirdly, ſome things are *better* for this preſent eſtate and condition of life than others, as *better is a dinner of hearbes where love is, than a ſtalled Oxe and hatred therewith*, *Prov.* 15.17.

Fourthly, ſome things are *better* for a man in the ſtate of grace and for his ſoule, as *it is better to be a doore-*

keeper

One thing is ſaid to be better then another comparatively.

keeper in the houſe of God, than to dwell in the tents of wicked men, Pſal. 84.1. So *it is better to goe to the houſe of mourning, than to the houſe of feaſting; and ſorrow is better then laughter, Eccleſ.* 7.2.3. So, *the day of a mans death, is better than the day of his birth.*

Next, let us conſider, why *the day of death is better than the day of ones birth*; becauſe, *man is borne unto trouble, as the ſparkes flye upward, Iob* 5.7. but the day of his death, is the end of all his miſeries, and therefore is properly called, *mans day, Iob* 18,20. *The day of a mans death is better then the day of his birth, Luc.* 2.29. *Now letteſt thou thy ſervant depart in peace, 1 Sam* 28,15. *Why haſt thou troubled me? Iob* 3.13. *For now ſhould I haue lien ſtill and beene quiet, I ſhould have ſlept; then ſhould I have beene at reſt.* The Councell of *Toledo* marketh that Chriſt wept not at *Lazarus* death, but at his reſurrection; and this ſhould teach us to moderate our griefe when our friends dye, and thoſe whom we love beſt, *If ye loue me*, ſaith Chriſt, *yee wil rejoyce, becauſe I goe to my father, Ioh.* 14.28. So we ſhould rejoyce when wee ſee our friends goe to our Father, and count *the day of their death better then the day of their birth.*

The day of death is worſe to the wicked.

The day of a mans death, is better than the day of his birth, to the children of God it is *better*, but to the wicked, it is much worſe; the child of God ſaith in his death, as Chriſt ſaid, *conſummatum eſt* it is finiſhed, then all teares are wipt from their eyes; but to the wicked, it is their worſt day, as the child of God ſaith, *conſummatum eſt* it is finiſhed, ſo they ſay, *inchoatum eſt*, it is begun *Luke.* 16.25. *Remember that thou in thy life time receiveaſt thy good things, and Lazarus his evill things, but now he is comforted, and thou art tormented.* Death is worſe to the wicked man, therefore his death is called, *the death of the uncircumciſed, Ezek* 28,12. and he *dyeth as a foole, 2 Sam.* 3.33. but the children

children of God die in the Lord, and their death is their reſt.

It may ſeeme, that to be borne is better than death, *Ioh.16.20. A woman when ſhe is in travell, hath ſorrow, becauſe her houre is come, but aſſoone as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is borne into the world.* She rejoyceth that ſhe hath brought forth a Sonne, but we rejoyce not when one dyeth, therefore it may ſeeme that the day of ones birth is better then the day of his death. *Obiect.*

It is better for the woman that ſhe hath a child borne for the continuation of her poſterity, and therefore ſhe rejoyceth; but the day of the childs death is better for himſelfe than the day of his birth, becauſe then there is an end put to all his miſeries. *Anſw.*

In what caſe may a man chooſe death rather then life? *Queſt.*

We may chiefely chooſe death rather then life onely to be rid of ſinne, as *Paul* deſired, *to depart and to be with Chriſt, Phil.1.23.* but this was onely to bee delivered from the body of ſinne; to prevent ſinne, it is better not to be, than to be, *Eccleſ.4.3.* for he hath not ſeene the evill worke which is done under the Sunne: Againe, it is better for reprobates that they had never beene becauſe of their damnation, as it is ſaid of *Iudas, It had beene better for him that he had never beene borne, Matth.26.21.* and it is better to bee dead then living, that a man may be freed of ſinne. There is *eſſe Phyſicum & eſſe morale*; it is better for a wicked man to be than not to be, *ratione Phyſica*; becauſe he commeth neerer to God who hath his being of himſelfe; but it is worſe to him, *quoad eſſe morale, & magis optandum non eſſe, cum carentia pœnæ quàm eſſe cum pœna*, that is, it is better for him not to be, and without puniſhment, than to be, and bee puniſhed eternally. There is in man inſtinct, reaſon, and faith; inſtinct teacheth him onely to ſeeke *Anſw.*

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the preſervation of his body; reaſon goeth ſomewhat higher, and hath ſome reſpect to vertue and honour, but yet it is not a right guide to man here, when hee wiſheth to be dead for feare of ſhame and ſuch worldly inconvenients; but faith ſeeth farther, and wiſheth this diſſolution, becauſe it knoweth that the body and the ſoule ſhall be joyned together againe after they are ſeparated and purified from ſinne. A man muſt not wiſh death, or the grave, although he be *bitter in ſoule, Iob* 3. 20. and afflictions be upon him, but onely for ſinne.

Stoici ne fædetur virtus, & Romani ob inanem gloriam mortem optárunt.

Object. If it be ſaid, death deſtroyeth the ſubſtance of man, but ſin deſtroyeth onely an accident in man; therefore death ſhould not be deſired for the eſchewing of ſinne.

Anſw. Death is not a totall deſtruction of a man, neither is a man turned into nothing when hee dyeth, neither wiſheth he death that he may not be, but that this Tabernacle may be diſſolved, that he may have, *A building of God, an houſe not made with hands, eternall in the heavens*, 2 *Cor.* 5. 1.

Obſerve that men looke diverſly upon death. Firſt, as it is an enemy to nature, and ſo all men abhorre it. And the naturall man in this reſpect calleth it a bitter death, 1 *Sam.* 15. 3. *Hagag* ſaid, *Surely the bitterneſſe of death is paſt.* Secondly, ſome looke upon it as the wages of ſinne, *Rom.* 6. 32. then it is a more bitter death, and thirdly, ſome looke upon it as a paſſage to life, and then it is to be wiſhed, but not for it ſelfe, but for another end, as when a ſicke man deſireth a bitter potion for his healths ſake; for no evill of puniſhment is to be deſired for it ſelfe.

There are two periods ſet downe here, our birth, and our death, and not our life: it is the manner of the Spirit of God in the Scriptures to ſet downe the two extremes, and to leave out the midſt, as *Pſal.* 121. 8. *the Lord ſhall keepe thy going in, and going out*, that is all

thy

thy wayes, ſo *Exod.*8.11.5 *And all the firſt borne of the land of Egypt ſhall dye from the firſt borne of Pharaoh that ſitteth upon the throne, unto the firſt borne of the Maidſervant that ſitteth behind the Mill,* here the reſt of the people are left out for ſhortneſſe, and the two extremes are expreſſed, ſo *Num.6.4. from the kernell to the huſke,* here the wine which is the midſt is left out, ſo *Iob.* 24.20. *The wombe ſhall forget him, and the worme ſhall feede ſweetly upon him,* here the birth and the grave include the whole life. So here are ſet downe our birth and our death our two graves, the grave out of which we come and the grave unto which we goe; *Iob* joyneth theſe two together; *Naked came I out of my Mothers wombe, and naked ſhall I returne thither, Iob.* 1.21. he was not to returne backe to his Mothers wombe againe, but he was to returne backe to the grave againe the ſecond wombe, and Chriſt joyneth the belly and the grave, *Matth.*12.4. *For as Ionas was three dayes and three nights, in the Whales belly: So ſhall the ſonne of man be three dayes and three nights in the heart of the earth,* hence it is that the inferiour parts of the earth are both called the Mothers wombe, and the grave, *Pſal.* 139, 15, *My ſubſtance was curiouſly wrought in the loweſt parts of the earth,* that is, in my Mothers wombe, and as no man hateth the belly that conceived and bred him; ſo no man ſhould hate the graue which is his ſecond mother.

He marketh the two extremes here the birth and the death, and paſſeth by our life, to teach us the ſhortneſſe of our life, the Scripture deſcribeth the ſhortneſſe of mans life, ſundry wayes; Firſt, he calleth our dayes *anni numeri,* that is, which may bee eaſily numbered, *Iob.*16.22. when a few yeeres are come (yeeres of number) then I ſhall go the way, whence I ſhall not returne, ſo *dies numeri* ſignifie a *few* dayes, *Num.* 19.20. ſo

homines

homines numeri, a few men, Deut.4.27. So *Ezek.12.16.* and *Eſay* 10.19. *The reſt of the trees of his forreſt ſhall be number, that a child may write them*, that is, *they ſhall be few*, and here *Iob* ſaith, *When yeares of number are come*, that is, a few yeares that may be eaſily numbered, to note the ſhortneſſe of his dayes. Secondly, our life is called *ſæculum*, *Pſal.*17.14. Thirdly, our yeares are reduced to *threeſcore and tenne, and if by reaſon of ſtrength they be foureſcore, yet is their ſtrength labour and ſorrow, for it is ſoone cut off, and wee flye away*; if a man outlive threeſcore and ten, he payeth intereſt for thoſe yeares, much ſorrow and griefe.

Then our yeares are compared to *the dayes of an hireling, Iob* 7.1. which was a ſhort time, the yeares of an hireling were but three yeares, and the Lord to ſhew the ſudden deſtruction that ſhould come upon *Moab*, he ſaith, *Eſay* 16.14. *Within three yeares, as the yeares of an hireling, & the glory of Moab ſhalbe contemned*, that is, it ſhall ſhortly be contemned, ſo *Iob* ſaith, his dayes are like the dayes of an hireling, that is, they are very ſhort. They are compared to moneths, *Iob* 14.5. the number of his moneths are with thee. Then they are compared to dayes, and to an artificiall day from the Sun-riſing, to the ſetting of the Sun, *they are like graſſe which groweth up, in the evening it is cut downe and withereth, Pſal.* 90.6. and to a watch in the night, which was but three or foure houres, *verſ.*4. then they are compared to an houre, then to a moment, and laſt to nothing, *Pſal.* 39.5.

So our yeares for the ſwiftneſſe of them are compared to a Poaſt, *Iob* 25. *Now my dayes are ſwifter than a poſt, they fly away & ſee no good, they are paſſed away as the ſwift ſhips, as the Eagle that haſteneth to her prey*, Marke the gradation here. Firſt, *Iob* compareth his dayes, *to a poſt*, a poſt goeth on in his journey very ſwiftly, when one

one horſe wearieth he will take another, you know a Poſt will ride faſter then an ordinary horſeman on a journey, he will ſpurre hardly, and will not ceaſe untill hee is come to his journeys end, yet at length hee will weary, therefore he taketh another compariſon, hee takes that which is more ſwift, that is, a ſhip, ſhe is very ſwift and will not weary, but yet there may come a contrary goale of wind, and make her ſtay or goe back; therefore he borroweth another metaphor from a more ſwift thing, from a fowle, from a wild fowle, a ſwift fowle, the Eagle haſting to her prey; you know beaſts and birds will uſe all the ſwiftneſſe that they can to catch the prey, as the dogge to the Hare, &c. The Sunne indeed is ſwifter than any of theſe, yet it hath beene ſtayed, and every twenty foure houres it returnes againe to its owne place; but mans life hath no ſtay, it haſteth like a Poſt, like a ſwift Shippe, like an Eagle to the prey, no ſtay, no calling backe, one that is ten cannot become five yeares old againe, nor can he that is twentie become ten againe, and therefore juſtly might *Iob* ſay, that his dayes were ſwift, and did flye away and ſaw no good.

So mans life is compared *to the weavers ſhuttle, Iob* 7. 6. this compariſon would bee marked, for the ſhuttle carrieth the threed within it, and the weaver toſſeth the ſhuttle too and fro untill the threed be ſpent, and then he cutteth it off. So time is the weaver that toſſeth the ſhuttle, and our dayes are as the threed within the ſhuttle, which peece and peece are ſpent, and then death cutteth them off. So they are compared to a ſmoke and to a dreame, or to a vapour, *Pſal.* 49. or to the breath of ones mouth, and to this the Apoſtle hath reference, when he ſaith, what is your life? it is euen a vapour that appeareth for a little time, and then vaniſheth away, *Iam.* 4.

Now that our death may be comfortable unto us; firſt, we muſt remember that we are mortall, *Gen.*2.17. *In that day that thou eateſt thereof, thou ſhalt dye the death, Symachus* tranſlateth it, *Mortalis eris*, the conſideration of mortalitie in *Abraham*, made him to ſay that he was *but duſt and aſhes*, *Gen.*18.27. *It is appointed unto men once to dye, but after this the judgement*, *Heb.*9.17. If men dyed not, they could not obtaine life eternall, for *fleſh and blood cannot inherit the Kingdome of God, neither doth corruption inherit incorruption*, therefore we muſt either die, or *be changed*; And *this corruptible muſt put on incorruption, and this mortall muſt put on immortality*, and then we need not to be afraid of death, *for it ſhall bee ſwallowed up in victory*, 1 *Cor.*15.50. as the Wiſe man ſaith, *Eccleſ* 14.12. *Remember that death is not long in comming, and that the covenant of the Grave is not ſhewed unto thee*; The Lord ſheweth unto us that we are all mortall, and that we muſt dye, but he ſheweth not in particular the time when he ſhall dye, and therefore we ſhould be ready at all times.

Secondly, remember the advertiſments of death, when thou art faint and weary, thoſe are Gentlemen Vſhers to death, when yee feele thoſe meſſengers, remember that *the ſound of their Maſters feet is behind them*, 2 *King.*6.32. We are called in the Scriptures, [*bene hhaloph*] *Prov.*31.8. *Children of change*; and the lockes of our haire are called [*mahhaliphoth*] *mutationes*, *Iudg.*16.13. becauſe they are ſoone changed, when our haire beginneth to change once, that is an advertiſement to death, as the wiſe man ſaith; but many men take no notice of thoſe advertiſements, when a Sergeant commeth to arreſt a man, the man abſenteth himſelfe, and will not ſeeme to bee at home; yet notwithſtanding the arreſtment is valid e, and holdeth good in the Law: ſo thoſe advertiſements of death, although thou

מחלפות *cincinni, ſic dicti quod facilè mutantur a* חלף *mutabit.*

thou neglect them, and ſeemeſt not to be at home, yet the arreſtment ſhall hold good, and thou ſhalt be enforced to anſwer at the day appointed.

Thirdly, looke upon the death of others, for he that looketh ſeriouſly upon the death of others, cannot chuſe but that he muſt remember his mortality, 2 *Sam.* 20.11. When *Amaſa* was wallowing in his blood, all the people ſtood ſtill and lookt upon him; when people behold the death of others, then it ſhould put them in minde of their owne death.

Fourthly, acquaint thy ſelfe often with death, that it ſeeme not a ſtranger to thee when it commeth; *Hierome* ſet the skull of a dead man before him daily, and the *Anchorites* of old ſcraped with their nailes ſome part of their owne grave every day; *Put not the evill day farre from thee, Eſay* 22.12. When the Lord called the Iewes to mourning, yet they put the evill day farre from them, and they ſaid, *Let us eate, let us drinke, for to morrow wee ſhall die*, 1 *Cor.* 15.32. Many men live now as though they ſhould never dye, they make a covenant with death, as the Prophet ſaith, *Eſay* 28.16. *Wee have made a covenant with death, and with hell are we at agreement.* But they are deceived, death is unmercifull, it will make a league with no man, this league is made only in the imagination of their owne hearts.

Fiftly, conſider the comforts which we have againſt the grave, it is very terrible in it ſelfe, it is called a *pit*, *Eſa.* 38.18 *darkneſſe and the Land of oblivion*, *Pſal.* 88.13. *The ſhadow of death*, *Iob* 10 21. *corruption and deſtruction*, and for the power of it, it is ſaid to have *gates* and *doores*, *Iob* 38.13. and a *ſoule*, *Eſay* 5.14. [*Hirhhibbah ſheol naphſhah*] *the grave hath enlarged her ſoul*; ſo to have *hands*. *Pſal.* 49.16 & 89.49. ſo to have a *mouth*, *Pſ.* 141 7. ſo a *ſting*, 1 *Cor.* 15.55. all thoſe Epithetes are to ſhew how terrible and fearefull it is to a wicked impenitent

הרחיב־שאול נפשו *dilatat ſepulchrum animam ſuam.*

ſinner who lyeth down in it with his ſins upon him, but to the godly it is κοιμητήριον, a ſleeping place; it is a place that all men, yea even the beſt muſt come into, *Iacob* made account to goe thither, *Gen.*37.35. and *Iob* deſired to be there; *O that thou wouldſt hide me in the grave, Iob* 14.13. Becauſe he knew that it was his *houſe, Iob* 17.13. Yea Chriſt himſelfe was there, and ſanctified it, firſt he bought the grave, the price of him that was valued, after that *Iudas* had caſt it backe againe, was given for a potters field, for the buriall of ſtrangers, this is the firſt right which gentiles have to the grave becauſe Chriſt purchaſed it unto them. Againe, Chriſt was buried in Golgotha where his blood ranne downe upon the graves of the dead that were buried there. Thirdly, he hath lyen downe in it, and whereas it was loathſome before, now he hath perfumed it, ſo that we may ſafely lye downe in that bed in which his bleſſed body lay; and laſtly, he hath the key of the grave, to open it when hee pleaſeth ſo that it hath no power to keepe us. *Revela.* 1.18. *I haue the keyes of hell and of death*, this is a ſingular comfort to us, then who are the Children of God, ſo that we may ſay *better is the day of our death then the day of our birth.*

Sixtly, we ſhould remember that our dead bodies are within the covenant, and the Lord forgetteth them not: When *Iacob* went downe to *Egypt* the Lord promiſed to bring him backe againe, *Gen.*46.4. but how did the Lord bring him backe againe, ſeeing he dyed in *Egypt*; The Lord was with him when his bones were brought out of *Egypt*: ſo the Lord preſerveth all the bodies of his Saints, and he keepeth all their bones, *Pſal.* 34.20. yea, even when they are in the graue, becauſe they are within the Covenant, therefore it is called, *domus viventium*, the houſe of the living.

Laſtly, that our death may be comfortable vnto us, let

let us remember that it doth not onely put an end to our miseries in this life, but it is the entrance to glory and everlasting happinesse, where we shall see the Lord and his Angels, and abide with them eternally; *Moses* is renowned unto the worlds end, because hee saw the Lords backeparts onely; but we shall not onely see his backeparts, but we shal *see him as he is*, even *face to face*, 1 *Iohn* 3.2. 1 *Cor.* 13.12. The Queene of *Sheba* heard many things of *Salomon*, and yet the halfe was not told her, but when she saw him face to face, then shee said, *Happy are thy men, happy are thy servants that stand continually before thee*, 1 *King.* 10.8. So in this life we heare many things of Christ the true *Salomon* and his kingdome, but yet the halfe are not told us, *for the eye hath not seene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*, 1 *Cor.* 2.9. But at the day of our death when our soule shall be separated from our bodies, then wee shall see these things, and shall say with the Queene of *Sheba happy are thy men, happy are thy servants that stand continually before thee, and blessed are the dead that die in the Lord*, *Revel.* 14.13. If we consider these things seriously, we shall be inforced to conclude with *Salomon* here, *better is the day of death, then the day that one is borne.*

FINIS.

Additions.

Pag. 171. the Lord gave his people the morall Law and the ceremonies; and the Gospell; when the ceremoniall Law was given, it derogated nothing from the morall Law, there was nothing abrogated or changed in the first Law, or subrogated in place of the morall Law, but when the Gospell came in, the ceremonies were abrogated, *& superinducta est spes melior.*

Pag. 137. 35.

Some Lawes are naturall and ceremoniall, some are judiciall and ceremoniall, and some are meere ceremoniall; naturall and ceremoniall, where the ground of the Law is naturall, and the ceremony annexed, the ceremony being taken away the naturall part may stand. Example, the father was bound to give his sonne a double portion, because he was his strength, and because he was a type of Christ; take away the type, the morall part standeth. So where the Law is Iudiciall and ceremoniall. Example, Cities of refuge were appointed to save the man-killer, and he was to abide there untill the death of the Highpriest; take away this ceremony, and Cities of refuge may remaine. Thirdly, where the law is ceremoniall and Iudiciall, a Magistrate cannot make the ceremoniall part, a part of the Iudiciall; Example, this was a judiciall and ceremoniall Law, that the malefactor should be hanged upon a tree, and that he should be cut downe before the night, because he defiled the land, a Magistrate may cause hang a theefe now, but he cannot cause hang him as accursed, or not suffer him to hang all night, because he defiled the Land.